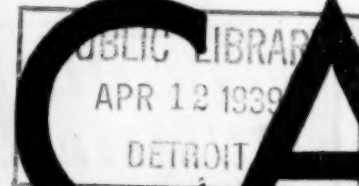


AMERICA



ROMA VIA RCA APRIL 5

EDITOR AMERICA NEW YORK: THE THIRTIETH ANNIVERSARY OF THE ESTABLISHMENT OF YOUR ESTEEMED PERIODICAL AMERICA AFFORDS THE HOLY FATHER AN EARLY OCCASION TO EXPRESS HIS GREAT APPRECIATION OF THE VALUABLE SERVICES WHICH IT HAS RENDERED TO THE CHURCH DURING THESE YEARS AND PARTICULARLY DURING THESE MORE RECENT AND DIFFICULT TIMES. THE THOROUGHNESS AND SUCCESS WITH WHICH YOU HAVE ENDEAVORED TO REALIZE THE IDEAL OF A REPRESENTATIVE CATHOLIC REVIEW THE CLEARNESS AND SKILL WITH WHICH YOU HAVE ALWAYS LABORED TO SPREAD THE KNOWLEDGE OF THE PAPAL ENCYCLICALS YOUR TIRELESS ENERGY IN BRINGING TRUE CATHOLIC PRINCIPLES IN EVERY DEPARTMENT OF HUMAN ACTIVITY TO THE ATTENTION OF A WIDENING CIRCLE OF SUBSCRIBERS AND READERS YOUR CONSTANT LOYALTY TO THE HOLY SEE AND TO THE HIERARCHY OF YOUR GREAT COUNTRY ALL THIS HAS BEEN MOST GRATIFYING TO HIS HOLINESS. THE HOLY FATHER HAS THEREFORE BEEN GRACIOUSLY PLEASED TO IMPART PATER-
NAL APOSTOLIC BENEDICTION TO THE DIRECTOR AND EDITORS AND TO THE SUBSCRIBERS AND FRIENDS OF AMERICA THAT GOD MAY CONTINUE TO BLESS YOUR APOSTOLATE AND TO MAKE IT EVER MORE FRUITFUL FOR HIS GREATER GLORY AND FOR THE GOOD OF OUR HOLY CHURCH. WITH SENTIMENTS OF DISTINCT ES-
TEEM I AM DEAR EDITOR SINCERELY YOURS IN CHRIST

L. CARDINAL MAGLIONE SECRETARY OF STATE.



A CATHOLIC REVIEW OF THE WEEK

FORDHAM UNIVERSITY SUMMER 1939 SESSION

JULY 5th to AUGUST 12th

Study at Fordham this summer. Visit the educational and scientific exhibits at the New York World's Fair.

- Regular graduate and undergraduate subjects.
- New Summer courses in specialized fields.
- Institute of French Studies abroad.
- Distinguished regular and visiting faculty.
- Residence facilities.

Saint Mary's Hall—new residence for Sisters

Fordham University Summer Session

New York, N. Y.

CAMP TEGAWITHA

... For Girls ...

MOUNT POCONO, PENNSYLVANIA

Camp Tegawitha is located at Mt. Pocono, Pa., at an altitude of 2,000 feet. Organized in 1918, it is the oldest and most modernly equipped Catholic camp for girls in existence. It is ideal in every sense of the word. There is no location more desirable and attractive. All water sports, including sailing; also tennis, hockey, golf, dramatics—horseback riding—Junior Division. Its nearness to New York, Philadelphia and Buffalo makes it most accessible. A resident woman physician and a trained nurse are always in attendance. Pure drinking water—perfect sanitation. Private chapel on grounds.

For descriptive, illustrated booklet "A" write

Miss Mary Angela Lynch, 380 Riverside Drive, New York, N. Y.

Tel: CAhedral 8-2221

(After June 1st, Mount Pocono, Pa.)

NOTRE DAME COLLEGE

GRYMES HILL, STATEN ISLAND, N. Y.

A COUNTRY DAY COLLEGE
FOR YOUNG WOMEN

Chartered by the Regents of the University
of the State of New York
Ideally and conveniently located — 15 minutes from
New York and New Jersey Ferries and Bridges

Camp Marquette

Lake Spofford, New Hampshire

Established 1919. For Catholic boys 6 to 18; all-
inclusive fee provides for all sports including rid-
ing. Resident Chaplain and Physician. Licensed
amateur radio station. For information address:
J. T. B. Fisher, Loyola School
65 East 33rd Street New York, N. Y.

CAMP GIBBONS

"IN THE ADIRONDACKS"
Horicon on Brant Lake, N. Y.

IN LOCATION, EQUIPMENT AND PERSONNEL
THE FINEST CAMP FOR BOYS IN AMERICA

Seasonal Rate—\$300.00

Individual Tutoring in Elementary and High School Studies, Without Charge

REV. RAYMOND F. ROONEY, 225 Madison Avenue, ALBANY, N. Y.

NEW HOME FOR MEN OPENED

• REST RESORT • THE FORMER SIGNAL MOUNTAIN HOTEL
has been acquired by the Congregation of Alexian Brothers, who are now
in position to offer to men a quiet home with spacious, modern accommoda-
tions. Situated at twenty-three hundred feet altitude. Each room has a bath
and conveniences. Spacious lobby, sun parlor, veranda and lawn. Ideal in
every respect. A new finely appointed dining room. Rates reasonable.

For particulars and circular write to Drawer K-8, the

ALEXIAN BROTHERS REST RESORT, SIGNAL MOUNTAIN, TENN.

A CRY FROM THE NIGHT!

A child cries! Its mother is dead.
The cry rings out over the ocean.
In the old houses at 8 and 10 West
17th St., New York, we listen and
our hearts echo the cry. From a
thousand mission stations, from a
hundred missionary communities, it
is multiplied. "Give us medical sup-
plies, dressings, bandages, to save
these lives and these souls!" A
little offering goes far in the med-
ical missions, a generous gift is
multiplied.

The Catholic Medical Mission
Board, offers to dispense for you
your charity to the sick poor in
mission districts, here and afar. It
offers you a share in countless
deeds of corporal and spiritual
mercy.

\$60.00 will enable us to send a
set of surgical instruments for
operations on the eyes to a mission
hospital.

Address the

Rev. Edward F. Garesché, S.J.
10 West 17th St., New York, N. Y.

2,000 INTELLIGENT AMERICANS
are reading

The Catholic Herald

A Newspaper published in London
for the World.

ARE YOU 1 OF THE 2,000?

or

ARE YOU THE 2,000TH AND 1?

Annual Subscription: \$3.00

A Complimentary Copy will be sent on
application to:

The New Catholic Herald Ltd.
67, Fleet Street, LONDON, E.C.4. ENG.

NEW

Reflections
On The Sunday Gospel

LOOKING AT JESUS

by

Paul L. Blakely, S.J.

Clothbound 115 pages

\$1.00

AT ALL BOOKSTORES

THE AMERICA PRESS

53 Park Place New York

AMERICA

A CATHOLIC REVIEW OF THE WEEK

APRIL 15, 1939

A SALUTE

MANY have contributed to the work of AMERICA during the last three decades. Some have passed to their eternal rewards; for these, our prayers and the prayers of our readers, together with our lasting gratitude. But some still labor in other fields and to these we send our greetings. Of the pioneers and those of the first decade, we are happy to list: John J. Wynne, Fordham University, N. Y., the founder and first editor-in-chief; Michael Kenny, Spring Hill College, Ala., and Francis S. Betten, Marquette University, Mich., associate editors of the 1909 staff; James J. Daly, University of Detroit, Mich., Joseph Husslein, St. Louis University, Mo., and J. Harding Fisher, Inisfada, Long Island, N. Y., whose names are permanent in literature; Joseph J. Williams, Boston College, Mass., Francis A. Breen, Provincial's Residence, N. Y., and Charles J. Deane, Fordham University, N. Y., who successfully managed the business department. During the second decade, from 1919 to 1929, the following have devoted their talents to AMERICA: Wilfrid Parsons, Georgetown University, D. C., for eleven years editor-in-chief; Peter M. Dunne, University of San Francisco, Cal., Peter J. Dolin, Pomfret Centre, Conn., James A. Greeley, West Palm Beach, Fla., Charles I. Doyle, Loyola University, Ill.; co-operating both in the editorial and the business capacity were Francis P. LeBuffe, St. Francis Xavier's, N. Y., Gerald C. Treacy, Brooklyn Preparatory School, N. Y., Francis J. McNiff and Mark J. Smith, of Wernersville, Pa. Our associates during the third decade, and well remembered, are: Florence D. Sullivan, West Palm Beach, Fla., James F. Donovan, Alma College, Calif., and Daniel Bassett, Santa Barbara, Calif. To them all, our appreciation and our salute.

THIS WEEK

| | |
|--|----|
| Luigi Cardinal Maglione, Papal Secretary of State. Cover | |
| Most Rev. Amleto Giovanni Cicognani, Apostolic Delegate | 2 |
| Most Rev. Stephen J. Donahue, Administrator of New York | 3 |
| Right Rev. Michael J. Ready, General Secretary, National Catholic Welfare Conference..... | 3 |
| GENERAL ARTICLES | |
| N.C.W.C. Map Outlines Catholic Geography of United States.....Right Rev. Peter Guilday | 5 |
| Educators Convene for Their Annual Advance Daniel M. O'Connell | 6 |
| The Dutch Crusade for a New Social Order C. E. McGuire | 8 |
| EDITORIALS | 10 |
| Our Apologia ... A Great Woman ... Recognition ... Waters of Peace. | |
| OUR EDITORIAL CREDO..... | 12 |
| CHRONICLE | 15 |
| OUT OF THE MAIL..... | 17 |
| LITERATURE AND ARTS | |
| Little Did I Think! Recollections, of a Sort Leonard Feeney | 19 |
| BOOKS | 21 |
| Lincoln Talks ... A Biography in Anecdote Lincoln and the Civil War in the Diaries and Letters of John Hay.....Paul L. Blakely | |
| Wine of Good Hope.....Albert Whelan | |
| Tuscan Spring.....Mary Fabyan Windeatt | |
| ART | 23 |
| THEATRE | 23 |
| FILMS | 24 |
| EVENTS | 24 |

Editor-in-Chief: FRANCIS X. TALBOT.

Associate Editors: PAUL L. BLAKELY, JOHN LAFARGE, GERARD DONNELLY,
JOHN A. TOOMEY, LEONARD FEENEY, WILLIAM J. BENN, ALBERT I. WHELAN.
Editorial Office: 329 W. 108TH STREET, NEW YORK CITY.

Business Manager: STEPHEN J. MEANY.

Business Office: 53 PARK PLACE, NEW YORK CITY.

AMERICA. Published weekly by The America Press, 53 Park Place, New York, N. Y., April 15, 1939, Vol. LXI, No. 1, Whole No. 1540. Telephone BARclay 7-8993. Cable Address: Cathreview. United States, 10 cents a copy; yearly \$4.00; Canada, \$4.50; Foreign, \$5.00. Entered as second-class matter, April 15, 1909, at the Post Office at New York, under Act of March 3, 1879. AMERICA, A Catholic Review of the Week, Reg. U. S. Pat. Off.



UNITED STATES OF AMERICA

3339 Massachusetts Avenue
Washington, D. C.

Nº 106/39

THIS NO. SHOULD BE PREFIXED TO THE ANSWER

April 7, 1939

Reverend Francis X. Talbot, S.J.
Editor-in-Chief of AMERICA
329 West 108th Street
New York City

Reverend and dear Father,

The Thirtieth Anniversary of AMERICA, National Catholic Weekly, affords me a most welcome occasion to congratulate the Editor and his Staff on the complete fulfillment of the aims, purposes and pledges of its founders through three decades. During this period, a really long life in journalistic enterprises, AMERICA has well deserved the encomium of three Sovereign Pontiffs, and the commendation of the present Holy Father when he was Secretary of State.

In fact, it has championed the cause of Catholicism in every question pertaining to the Church in the United States and throughout the world, and with force and intelligence it has consistently defended the Catholic position. Not only has it been an accurate exponent of Catholic belief and practice, but it has been a loyal interpreter of our policies in the great issues of our day.

Faithful to its name, AMERICA, it has scrupulously surrounded its religious program with a spirit of firm allegiance to the fundamental tenets of the Constitution of the United States, and has led American Catholics to a greater love and loyalty to their country.

The accomplishments of these thirty years have warranted for AMERICA the approval of Cardinals, Archbishops and Bishops of the United States; have made it a potent force in guiding Catholic opinion; and have won for it support both in Catholic and non-Catholic circles as an authoritative Catholic intellectual organ.

I am pleased, therefore, to extend to the Editors of AMERICA my sincere felicitations on an illustrious past, with a blessing and heartfelt wishes that it may continue in future years its religious and cultural mission to the ever increasing edification of the population of these United States.

With sentiments of profound esteem and devotion, I beg to remain

Sincerely yours in Christ,

Amleto Giovanni Cicognani

Archbishop of Laodicea
Apostolic Delegate

CARDINAL'S RESIDENCE

452 Madison Avenue
New York

April 5, 1939

DEAR FATHER EDITOR: I am happy to learn that AMERICA is celebrating the completion of its thirtieth year of publication and I wish to extend the congratulations of the Archdiocese of New York to the Editors and Staff of this National Catholic Weekly.

Since its inception back in 1909, AMERICA has maintained a high standard among the periodicals of its class. It has endeavored to meet the issues of the day, by exposing and exploring the Catholic attitude towards the newer problems as they arose, and has always championed and defended the Catholic position on all the perplexing questions that were current.

While there was an urgent need for a journal of Catholic opinion thirty years ago, there is still a far greater need today. For in these times of stress and conflict, when in many countries new and un-Christian ideas of government are becoming more prevalent and stronger, when society is fast losing its fine sense of moral values and standards, when racial enmities are pitting class against class, the Church is almost forced to battle for her very existence.

We have every reason to hope then that AMERICA will continue to present to the Catholics and non-Catholics of the United States the best Catholic thought on the problems of the nations and in doing so will fulfil the sublime purposes for which it was founded.

May I, therefore, felicitate AMERICA on this happy anniversary of its foundation and pray most earnestly for its Editors and Staff continued success and abundant blessings.

Sincerely yours in Christ,

✠ STEPHEN J. DONAHUE
Administrator,
Archdiocese of New York

NATIONAL CATHOLIC WELFARE
CONFERENCE

1312 Massachusetts Ave., N.W.
Washington, D. C.

DEAR EDITOR: On the occasion of AMERICA's thirtieth anniversary of service to the Church in the United States it is my cherished privilege to express to the Editors and Associates of the Staff the high compliments of the National Catholic Welfare Conference.

History scholars have written volumes interpreting "The Thirty Years War" waged on the romantic fields of Europe. In this happier day in our own country we have witnessed another thirty years war fought by the militiamen of Saint Ignatius and prosecuted with weapons deadlier than the sword. Certainly all who regard the national welfare of Church and Country rejoice in your achievements during the past score and ten years.

AMERICA throughout these significant years has been a Defender of the Truth and a Promoter of the Faith. It has been proud of its Catholic character. From the index of lengthening years we note AMERICA's courageous defense of Catholic social principles respecting the dignity of the citizen, the inviolability of the home and the just functions of the state. AMERICA's editors have ranked among the foremost journalists of the past three decades and have merited the distinction of leadership in Catholic polemics.

In the comparatively brief period of thirty years, AMERICA has become an indispensable Catholic element in our national life. Its importance among our Catholic institutions cannot be overestimated. The present trend of world events emphasizes the significance of a journal of AMERICA's excellence.

God bless AMERICA in its responsible mission to Christian society in the United States.

Very truly yours,

MICHAEL J. READY, D.D.,
General Secretary,
National Catholic Welfare Conference

TWO there are who worked on AMERICA before the first issue was published and who have worked on it generously and enthusiastically during every one of the succeeding thirty years: Thomas F. Meehan and Joseph M. O'Rorke. The latter has been mentioned fewer times in our pages than the former, but that was due to the fact that the former was on the editorial staff and the latter in the business department. Mr. O'Rorke, as Advertising Manager, has been in charge of the pages devoted to advertising uninterruptedly through our sixty volumes. Not alone that, since 1903 he was engaged in the business department of *The Messenger*, AMERICA's predecessor. So that his continuous service stretches through thirty-six years. We pay tribute to him, on this our mutual

anniversary, and express our appreciation. Thomas F. Meehan, K.S.G. was drafted for AMERICA from the Catholic Encyclopedia in 1909, and here he is still. At eighty-five, he travels an hour's journey from Brooklyn every day, appears in the office with a genial smile, keeps us all informed about the current news which he gathers from innumerable sources, superintends the proofs and, toward the end of the day, takes the subway and the street car back to Brooklyn. Suppression of any praise of himself is one of Mr. Meehan's traits. A week or two after the receipt of the following letter, he casually mentioned it to us. Without his permission, though with his knowledge, we decided to share it with his AMERICA friends on this occasion, since it was linked so closely with AMERICA's

anniversary by his very distinguished friend:

Rome, March 10, 1939.

Mr. Thomas F. Meehan, K.S.G.
New York City.

My dear Mr. Meehan,

The near approach of the thirtieth anniversary of the establishment of *AMERICA* affords me an occasion upon which to express to you my sincere appreciation of your long association with the members of our Society in their many literary endeavors, but most particularly, to convey to you my deep gratitude for your invaluable cooperation in the uninterrupted publication, during thirty years, of our *National Catholic Weekly*. You helped in the compilation of the very first number and each subsequent issue has felt the touch of your hand.

You have shown yourself a veritable Apostle of the Press according to the heart of our late lamented Pontiff, consecrating yourself out of a spirit of genuine devotion to the Church in this field so rich in possibilities for good and for evil. Your work has been doubly appreciated by successive Editors of *AMERICA* not only because it was done with graciousness and exactitude, but also because it gave evidence of scholarly research and richness of appropriate knowledge. Yet its greatest merit withal lies in this that so much of it was unseen of the world and unknown to men. Most certainly the Father who seeth in secret will in consequence be all the more generous in rewarding.

May Our Blessed Lord, to Whom you have dedicated your many years, bless all your days.

Very sincerely in Christ,

W. Ledóchowski

General of the Society of Jesus

To Mr. Meehan, and Mr. O'Rorke, our wishes for a long and unbroken association in the future.

NOT for a very long time have we received a letter that equals the following in giving us a thrill. It came with the huge pile of letters that rears up on our desk each morning. We felt that our efforts, in a way we did not know, were appreciated, and we were vastly encouraged:

Dear Sir: With a 4th grade education I have been reading *AMERICA* every week for five years. And it seems I have acquired a knowledge that I can't explain. Yet when any question comes up about our present-day problems it seems I have a clearer view than most people. I was elected as chairman of a grievance committee for a union with 1,400 members one year ago. I took it upon myself to try out what I had learned from *AMERICA* in a grievance case without anyone knowing where I got it. And if I do say so, I never lost a case with the company. In fact, I was not challenged. I only wish every Catholic worker would read *AMERICA*. I believe if they did there would be less labor troubles and a better understanding between employe and employer.

Thanking you for the pleasure and the contentment of mind I have enjoyed from reading *AMERICA*.

Sincerely yours,

M. Hargadon

Since the writing of this note I have been re-elected. 1,000 voted, I received 800 votes and I did not canvass one vote, I give the credit to *AMERICA*.

Our fondest hope, that *AMERICA* be the guide, as it has been the friend, of labor.

POLAND'S ability to obtain assurances of aid from England would seem to rest, in no small measure, upon Poland's well demonstrated ability to take care of herself. In the political field, to those who

have shall be given. The Polish people did not depend upon alliances for the formation of their state. The position of an independent power in the European line-up, which they have carefully husbanded through the period of their renewed national existence, now stands them in good stead, as a like position does for resurrected Spain. England can deal freely with them, and they with England, because they neither wish for nor consent to any general political "front." They will remain at peace with Soviet Russia, but will not tie themselves to that regime. Common anxieties now bind Lithuania and Poland together. Cardinal Villeneuve, Archbishop of Quebec, on a recent visit to Poland, was impressed by the "atmosphere of confidence and the feeling of security." Catholic Poland is imparting some of that atmosphere to a jittery Europe.

WHAT the Catholic clergy do wrong is everybody's knowledge. What they do right is not everybody's knowledge. The defects of a priest are always spectacular. His virtues are rarely spectacular, unless peculiar circumstances make them so. These peculiar circumstances arose in New York recently, when a bandit, trapped in an apartment house, and holding an old couple as hostages against the entrance of the police—swearing to kill the old couple if the officers entered—agreed to see a priest as the only one he would trust when the "cops" promised not "to give him the lumps" at the police station. The police called in Father Francis X. Quinn of the Church of the Angel Guardian, who had just finished the Mass of Palm Sunday. The priest crawled into the window of the apartment house; mixed humor and seriousness in his attempt to persuade the bandit; promised to go with him to the station house to see that he did not "get the lumps" (receive a third-degree beating); and courageously warned that the sixty years in jail which the bandit feared was a short time compared to the eternity of Hell which he would receive if he killed the old couple, or took his own life. The bandit surrendered after an hour's coaxing and warning. Father Quinn, admitting that his knees were knocking when the ordeal was over, then slipped back into the ranks of the Catholic clergy, whose defects are everybody's knowledge, whose virtues are sometimes known to God alone.

A NOTE on the work of the America Spanish Relief Fund is in order. Through the generosity of the Bishops, *Our Sunday Visitor* and many diocesan papers, the readers of *AMERICA*, and others, the America Spanish Relief Fund was enabled to contribute a total of \$72,570.49 to Spanish Relief. Of this amount, \$66,070.49 was put at the disposal of Cardinal Gomá, Primate of Spain, and distributed by him in accordance with the pledge registered with the State Department, Washington. \$6,500 was applied to the purchase of American wheat and canned goods, shipped to Spain. Remaining in the treasury is \$73.12. The prayers of Spain and her rescued children are assured to those who have helped them in their need.

N.C.W.C. MAP OUTLINES CATHOLIC GEOGRAPHY OF U.S.A.

Hierarchal organization preceded that of the States

RIGHT REV. PETER GUILDAY

A MAP of the Catholic geography of the United States, brought up to this present sesquicentennial year of the American hierarchy, has recently been published by the National Catholic Welfare Conference. It is in every way satisfactory, even in those parts of the East where the dioceses are more numerous and crowded. If framed or mounted and put up in a conspicuous place in our higher Catholic educational institutions, it would prove attractive and informational to our students, especially to those with a flair for history.

The N. C. W. C. provincial and diocesan map of the American Church is not the first designed to visualize the divisions of our hierarchal jurisdiction. The earliest, probably, is that drawn up by the future Bishop Bruté in 1815, now in the Baltimore Cathedral Archives, which was reproduced in the writer's *Life and Times of John Carroll* and which was apparently prepared by that saintly prelate to serve as a guide for his proposed *Catholic America*, a work which never went beyond the original outline. Bruté's map is drawn with meticulous care. The States of the Union are used as a basis and within each the populations of 1790 and 1810 are written. The number of priests, as of 1815, is also given, and in some the number of Catholics is marked. In the same Archives there is in Bruté's hand a map entitled *Synoptica Tabula gestorum in Americae Catholica Ecclesia per Clerum Gallum a saeculo decimo quinto ad praesens usque decimum nonum* (synoptical map of the events in the Catholic Church in America from the fifteenth century to the present nineteenth century by a French cleric), which was directive for Sister Doris' *French Catholic Missions in the present United States: 1604-1791* (Washington, D. C., 1936).

The absence of an accurate map in the offices of the Sacred Congregation of the Propagation of the Faith caused more than one mistake until well on into the nineteenth century.

A glance at the letters sent by Propaganda Fide to Bishop Carroll (September 20, 1805) and to Father Patrick Walsh, Vicar General of the Diocese of Louisiana—the Floridas, the following day, will show that the geography of the newly acquired American territory was still uncertain. Father William Taylor, who was then attached to

the diocese of Boston, and who never missed an opportunity of criticizing his superiors, wrote from Rome on July 8, 1820, to Archbishop Maréchal: "Of the geography of the United States they are very ignorant here. Cardinal Fontana, whose judgment is much affected by years, told me it was their intention to create Virginia into a Bishoprick and to have the Bishop reside at Hartford. I told His Eminence that Hartford was in Connecticut, that Richmond was considered the Capital of Virginia; and it was only by producing the map of the America that I convinced His Eminence of *this geographical heresy*." (The italics are his own.) A good map of the southeastern section of the United States would have saved Archbishop Maréchal the embarrassment of witnessing the division in 1820 of his own archdiocese into two parts about a thousand miles apart. The quasi-suppression of the Diocese of Richmond in 1822 and the creation of the vicariate-apostolic of Mississippi-Alabama did not remove the confusion which lasted until 1829 when the diocese of Mobile was erected.

On April 3, 1832, Propaganda wrote to Archbishop Whitfield, stating that the geographical units of the American Sees should be more accurately defined and that this was to be done in a Provincial Council. Bishop England of Charleston, who saw no hope of holding a Council owing to the Archbishop's attitude toward these assemblies, undoubtedly was behind Propaganda's action. Dr. England had very definite views on the geographical expansion of the American Church. He believed that diocesan limits should coincide as far as was practicable with State boundaries and that in time a State should become a diocese or an archdiocese. The first decrees of the Second Provincial Council (1833) contain a clear-cut description of the diocesan limits at that time, and these were approved by Gregory XVI on June 18, 1834. If the *Acta et Decreta* of the Council were accompanied by a map, the same does not seem to be in the Propaganda Archives.

The first map known to the writer embodying these limits with those of other dioceses erected in the meantime is that printed in the 1845 *Metro-politan Catholic Almanac* of Baltimore. In spite of this, a certain amount of confusion arose in 1847,

with the erection of the Archdiocese of St. Louis, since the papal Brief did not specify what Sees were to be suffragan to the new Province, but left the choice to the next Provincial Council of Baltimore. Hence, Archbishop Peter Richard Kenrick sat in the Seventh Provincial Council (1849) as a quasi-suffragan of Archbishop Eccleston; at this time the Sees of Dubuque, Nashville, Chicago and Milwaukee were placed by the Council within the St. Louis Province. The next available map is that made by Father Reiter for the 1869 *Schematismus der deutschen und der deutsch-sprechenden Priester*.

Sadlier's *Catholic Directory* for 1896 contains a good ecclesiastical map of the United States. It shows, incidentally, the curious situation of the El Paso district of the Diocese of Dallas. The 1903 Wiltzius' *Official Catholic Directory* contains a good map, and there are maps in Streit's *Atlas Hierarchicus* (Paderborn, 1913), but so illogically cut up that they are of no value for a general survey of Catholic American jurisdiction. Other maps appeared after 1903 in the *Official Catholic Directory*, and in 1932, Rev. Thomas B. Nolan, C.S.V., completed under the direction of the Department of History in the Catholic University of America

an *Historical Geography of the Catholic Church in the United States (1789-1931)*, as a Master's dissertation. Owing to the nature of the work, only one copy was made. The dissertation contains twenty-one maps showing the diocesan growth by decades and the increase of provinces by the salient dates. The work was submitted to the National Geographic Society of Washington, D. C., with a view to publication, but the Chief Cartographer, Mr. Bumstead, while praising Father Nolan's work for its neatness and accuracy, stated that the preparation and printing of the book would be too costly in view of a probably limited sale.

The N. C. W. C. map meets every demand the student might make. It cannot, of course, reveal the rapid expansion of the Church in the United States during the past one hundred and fifty years, but it does arouse a feeling of profound gratitude to Almighty God for the progress of the Faith in our beloved country. One lesson to the American historian is quite evident—in the Middle West and the Far West the organization of the Catholic hierarchal organization preceded not only the secular organization of State government but even of territorial government.

EDUCATORS CONVENE FOR THEIR ANNUAL ADVANCE

The N.C.E.A. considers how to make scholars and citizens

DANIEL M. O'CONNELL, S.J.



THERE is always a busy time when Catholic educators meet in the annual convention of their national Association. The forthcoming thirty-sixth such gathering is scheduled for April 12-14. With much good will and skilled technique the Association accomplishes its annual purpose of stimulating and improving American Catholic education on its whole front, from the kindergarten to the laureate schools of the doctor's degree in the sacred and profane arts and sciences.

On its thirtieth year of contemporaneous history with the Association, AMERICA may be personal and say that during this period the editors have admired the outstanding work done by the National Catholic Educational Association and that they have endeavored practically every week, by editorial or contributed article, to assist the Asso-

ciation in its glorious work for God and country in fulfilling the injunction of the popes and bishops that Catholics attend Catholic institutions, not merely primary and secondary but collegiate, professional and graduate schools.

If the present writer were asked to mention the most notable particular contribution of AMERICA to the cause of Catholic education in the United States, he should single out the expose of the original Smith-Towner bill which would have put Catholic education under the control of a Federal bureau with all its lamentable consequences. Happily, that bill was interred, but its ghost is quite alive and material. The present Thomas bill has too many, if not all, the lineaments of the departed Smith-Towner threat. Though I have been reminiscing, that fatal index of middle age, may I have

another such word, namely, to pay a well deserved tribute of praise to Paul L. Blakely, S.J., Associate Editor of **AMERICA**, who from the beginning diagnosed and dissected the iniquities of the Smith-Towner bill and has exposed the similar evils of its motley substitutes. That, may I add, has been but one of his many contributions to the cause of American Catholic education over his twenty-five years of editorial and contributory writing.

At this thirty-sixth meeting of the Association, as in its past ones, insistence will be had on the religious development of the student in all the schools of learning. As an illustration of the concrete handling of this phase, I shall quote from the program of the Secondary-School Department:

In commemoration of the Golden Jubilee of the Catholic University, this Department will devote its sessions to a unified program based on the recommendations of our Holy Father Pope Pius XI, which are contained in his letter of September 21, 1938, regarding this Jubilee. In this letter he states: "The Catholic University . . . has the traditional mission of guarding the natural and supernatural heritage of man. In fulfilment of this sublime mission it must . . . give special attention to the sciences of civics, sociology, and economics."

Further evidence that Catholic educators would develop good citizens for this country as well as for the celestial city, is to be had in the address at the first general meeting, Wednesday, April 12, on the Catholic School System and American Citizenship by the Rt. Rev. Msgr. John R. Hagan, Ph.D., Diocesan Superintendent of Schools, Cleveland, Ohio.

Turning to the academic side of the annual convention, we find the College and University Department offering its usual practical program for the development of scholarship. During the past three years, a Committee on Libraries and Library Holdings, under the chairmanship of Samuel K. Wilson, S.J., has been zealously endeavoring to compile a bibliography of books by Catholic authors of collegiate standing. Besides the obvious use of these lists for Catholic institutions of higher learning as well as for individual Catholics, the further practical purpose was to supplement the lists of books for college libraries demanded as minimum "library holdings" by standardizing agencies.

The North Central Association, for example, has a list of suggested books with just a handful of such by Catholic authors. The same was true of the nationally used Shaw List. The accrediting Associations, however, expressed their desire to have such supplementary lists of Catholic authors. Unfortunately, the Carnegie Foundation which had considered underwriting the cost of revising the Shaw List withdrew its consideration. Nevertheless, the list of Catholic authors, begun as an activity of the Midwest Regional Unit of the National Catholic Educational Association, has become an activity of the entire College and University Department.

Naturally, the cooperation of the Catholic Library Association and of trained workers in library science was secured. The determination was that specialists in the various fields of learning should finally approve the books submitted in their respective academic fields. To place a workable though it

is hoped only temporary objective for this list of books, it was agreed to limit the revision of the Shaw List to 1,000 titles of Catholic authors in every field. These would be the works most necessary for the Catholic college library, and will be published, it is hoped, in a permanent form later on by the National Catholic Educational Association. Then every effort can be made by the regional groups of the Association to have this list included in the "library holdings" lists of their respective accrediting agencies as well as of such national organizations as the Association of American Colleges and the Association of American Universities.

A moot question in the College and University Department for thirty-five years was that of accreditation for membership. Practically all were agreed that certain minima academic requirements should be demanded of any college seeking admission to this department. Accordingly, a Committee on Accreditation has functioned over the years. It had the onerous duty to determine the academic fitness of the applicant. Meanwhile, however, the obnoxious features of secular regional and national accrediting agencies have gradually disappeared and, in general, a sane technique has been evolved, which places emphasis on the capacity of the college under scrutiny to carry out its educational functions. But there is involved a financial expenditure possible only to an organization which can command large financial funds. Why then duplicate the expense and the burden? Accordingly, the College and University Department voted at its last meeting to change the name and the functions of the Accrediting Committee to a Committee on Membership. Institutions on the accredited list at that time were transferred to a list of Constituent Members. Colleges applying for membership will be enrolled as Constituents or Associates.

As the subjects of religion and philosophy cannot be fittingly judged by outside agencies, the Department reserves the scrutiny of these fields to itself. The social and biological sciences fall into an intermediary category, so that with them the concern of the Association will be the Catholic backgrounds of the teacher, the philosophical materials available in the library, and the textbooks suggested or used in the classroom. If or when the applying colleges have attained secular accreditation and have met the specific requirements of the College and University Department of the National Catholic Educational Association, these colleges will be advanced to Constituent Membership. Exceptional circumstances may warrant the Committee on Membership to recommend and the Department to execute such advancement prior to accreditation by the secular regional association. As a result of this very practical solution of a hoary problem, the College and University Department will widen its influence by some ten or twelve new members.

During the past six years, this same department has carefully studied its Graduate Schools. Naturally, there is a close connection between them and the future teachers in our colleges and high schools. It has now become customary for the committee on program to devote a full afternoon's ses-

sion to the consideration of those phases of graduate study in Catholic institutions which the Committee on Graduate Studies considers to be of most pressing importance. One of the cheering signs of solid intellectual development in our Catholic life is the increasing number of full-time students in Graduate work. The schools offering such work exhibit an equally gratifying realization of this important section by a more than proportionate increase in their instructional personnel. With this in mind, it is encouraging to note that, while in 1922 Catholic Graduate Schools conferred thirty-five doctorates in philosophy, in 1937 the number rose to ninety-five. In the latter year there were also twenty-nine doctorates conferred by Catholic insti-

tutions in canon law, jurisprudence, moral and dogmatic theology.

Surely, I shall be blameless for not mentioning in detail all the interesting and instructive features of the Thirty-sixth Annual Convention of the National Catholic Educational Association. But you, dear reader, if you are in Washington or its environs, April 12-14, will not be so easily excused for not coming to this notable gathering and seeing for yourself how Catholic educators on all frontiers are striving to advance, pedagogically in content and in method, academically in contribution to the intellectual activity of the nation, religiously in producing Catholic citizens zealous for the ideal American way of life and for the city of God hereafter.

THE DUTCH CRUSADE FOR A NEW SOCIAL ORDER

A vigorous little people unfurls the Encyclical

C. E. McGUIRE

DYKES, canals, windmills, blonde heads, bright-red faces, simple folk arrayed in dress of varied hues and wearing wooden shoes, such are Holland and the Dutch in the imagination of those far away. Those wise enough to have included Holland in their European tour, were no doubt attracted by Dutch courtesy and charmed by Dutch antiquity. Simple, pleasant folk, easily content with moderate means, among whom "ambition" is unknown. Our tourists then passed on, to spend their time more profitably in countries that are "making history."

A little longer stay, a bit more interest, a reasonable curiosity and one finds something very different. The old dynamic energy which carried the Dutch of earlier centuries around the world, and made them first-ranking explorers and colonizers, has not died out, at least not among our Catholics. This spirit is with them yet; it is merely concentrated upon another objective. The same will to do, the same capacity to achieve, ability to manage which enabled their ancestors to cross the uncharted seas and gain new territory for the glory of the Netherlands, enables Dutch missionaries to disperse throughout the world today to gain souls for the glory of Christ.

As we should expect, this astonishing missionary

activity abroad postulates a flourishing Catholic life at home. This is indeed the case, and it is of a particular phase, or better, of the culmination of this life that I wish to inform American Catholics.

A great campaign has been launched here in Holland, with nothing less in view than the complete renovation of social life. It is sponsored by the Roman Catholic Workingmens' Association and was solemnly inaugurated at a vast meeting held in Amsterdam on the last day of November. Present were Archbishops, Bishops, Ministers and members of the Government, representatives of all Religious Orders, Seminaries, Universities (Catholic), Colleges, and of every Catholic organization in the country. Youth organizations were well represented and lent their idealism and their enthusiasm to the new undertaking.

The program of the movement is taken from *Quadragesimo Anno* of Pius XI. In this famous labor Encyclical issued in 1931 to commemorate, as its title signifies, the fortieth anniversary of the *Rerum Novarum* of Leo XIII, the late Pope called upon all men of good will to combine to restore that organic social order destroyed by atomic individualism.

The Holy Father gave the remedies which, if applied, would save mankind from disaster. His

was a clarion call issued in burning words; but alas, if distance lends enchantment to the view, it also steals the fire from the words. As Leo's "Rectify the conditions of the workers" was neglected by the majority of mankind, at their peril, so too Pius's "Restore organic society" has been neglected today, and we see the consequences.

Herein lies the all importance of this new gigantic endeavor in this little land: that they have resolved that the precious doctrine of *Quadragesimo Anno* shall no longer remain unknown. Not that much of this doctrine has not been learned and applied already in this country; on the contrary, the Catholic Dutch, with their gift for practical achievement, commenced early to put the teaching of the Encyclical into effect, just as they effected in preceding years such marvels as religious schools subsidized by the State, daily newspapers, second to none, flourishing Catholic life and organizations. But, in close contact with the evil results of false panaceas for disordered modern society, they are vividly aware that nothing less than the complete renovation of this society will permanently solve today's problems.

The whole Dutch people must be engaged. They are, therefore, determined that by 1941, the tenth anniversary of the Social Encyclical, all Holland shall be informed of the true solution for the difficulties that beset us. During the same period, Catholics will press on by word and example to cooperate with all believing men towards the realization of the new society.

What means shall be employed? First, Catholics must become conscious of their mission. They must come to see that it is not good-will that hinders the fruition of our hopes for mutual cooperation and peace. No, it is ignorance, uncertainty, doubt, misunderstanding. In the midst of all this confusion one voice rings clear and true. It carries tremendous authority, for it is the voice of the Vicar of Christ. Catholics must acquire a profound conviction of the truth of his doctrine. Nothing less than this will enable them to bring to this cause that enthusiasm of which it is worthy. Nothing less than this can make headway against the forces of evil.

They must realize, secondly, the honor, the duty, the messianic character of their mission to bring light into darkness, alleviation in so great suffering. As the work consists in establishing social order among God's children, the greatest reliance will be placed upon prayer. Hence the Amsterdam meeting was opened with the *Veni Creator*. Hence, too, the ordering of Masses to be said throughout the country for the success of the movement. But there will be action too, and a great deal of it. It will begin at home in each one's personal life. All Catholic life must be brought into conformity with the principles of *Quadragesimo Anno*.

The external apostolate will take the form of an intensive campaign of propaganda. Propaganda must be turned to the advantage of the forces of good. "Slowly but surely," said one of the speakers, "this view ripens over the whole world, that thundering cannon and sputtering machine-guns are playthings, compared with the all-overwhelm-

ing, all in all dominating power of propaganda." By radio, press, news-sheets, through the schools, through personal contacts, then, a daily influence will be brought to bear upon the whole people. All will be given a uniform direction; all will tend towards one end. For, in the words of one of the orators, "a clear-cut statement often repeated effects more than intellectual motives." All Catholic organizations will join in the work—religious associations, cultural associations, youth groups, employers' unions, workers' unions, etc. It will be nothing less than a Catholic nation-wide *crusade* for the reign of social justice and charity.

The emphasis throughout the campaign will be placed upon the fact that this restoration of the organic social order demanded by the Holy Father, is postulated by reason itself and is therefore necessary for all men, regardless of creed. There is no place here for confessional differences which stem from revealed doctrine, for the principles in question are principles of sound social philosophy—as Pius XI himself declared—and, therefore, have their foundation in nature itself apart from all revelation. All men of good will, then, should cooperate in doing away with a society where everyone is an isolated individual, considers he has no obligations to society as a whole or to other individuals, and in which society, as a consequence, individual rises against individual, class against class, race against race, and the general result is more or less Hobbes' war of all against all.

It is interesting to note how action is accentuated. *Your word, your deed*, is the watchword. The initiators of the movement do not condemn the word. On the contrary, the chairman asserts: "To begin a great task, to believe in it and to love it, overcomes all obstacles." He realizes the necessity for discussion in the launching of a campaign, the clarifying and setting in order of ideas, the stirring of enthusiasm; but he insists that this discussion has no other purpose than that of issuing into action. *Your word, your deed*—one is reminded of Lenin's discourse to Communist youth, in which he drove home to them with that fanatical force which was his, the idea that they learned solely to apply. Knowing something of the Dutch practical sense, I prophecy that the deed will really follow. A detailed program is already in progress.

The significance of this enormous crusade of Catholicism in the Netherlands for the restoration of the social order is difficult to overestimate precisely, at a time when in neighboring countries Catholics are quitting the fold, victims, first, of their own weakness in the Faith, and, secondly, of a monstrous phenomenon bred by unhealthy social life.

The prospects of its success are extremely bright. All Holland is alive to the dangers which threaten in a Europe so unstable. Within, they too are confronted with an unemployment problem which can easily breed dissatisfaction. The Queen has called for moral and spiritual armament. We may justly extol the vision and the opportunism of Catholic leaders who see that they alone can give the lead and are determined to do it.

EDITORIALS

OUR APOLOGIA

NOW that this anniversary issue of the Review has been assembled and is about to be put on the presses and then bound and mailed, we pause a moment to take a final look at it. In the first place, it strikes us somewhat as an interlude. Every week we keep on campaigning for something or other, commenting on the momentous news of the day, dealing with international and national questions, trying to vitalize the social and religious order, explaining, exposing, arguing, commending, condemning, in a word, desperately trying to keep up with a fleet-footed, careening world. We find that, this week, we have given ourselves a partial rest from the pursuit of the world's worries. And that leads us to our "in the second place." From our final look at the proof sheets, we gain the impression that we have observed ourselves with a great deal of approbation. At least, we have not put a barrel over any one of our glowing birthday candles. We were so thrilled by the cablegram sent by Cardinal Maglione giving us his blessing and that of the Holy Father, that we could think of no other place to show it than on our front cover. That letter from His Excellency, the Apostolic Delegate, so delighted us that we could not resist reproducing it and presenting it on a page apart. Our Ordinary, Bishop Donahue, took responsibility for us, and that was a message that we had to share. Monsignor Ready, Representative of Catholic journalism, approved of us, and we were proud of his words. Then, we found so many nice things said in our vanity file, that we succumbed to the temptation to reveal them. Next week, we settle down to our usual discussion of the troubles and joys of the world. This week's issue does not show us prideful, but does vastly encourage us to rise to the responsibilities and expectations of those who commended us so graciously.

A GREAT WOMAN

MEN and women who serve God and their neighbor best are so intent upon their work that ambition never enters their calculations. On March 29, at St. Mary's Hospital, in Rochester, Minn., died a woman whose name never appeared in the headlines, who wrote no books, and who was unknown to the world at large. Time and again colleges and universities had named her as the recipient of honorary degrees but, perhaps because she was too busy to leave her work, perhaps because she shunned whatever might seem publicity, she invariably declined, wording her refusal in terms which illustrated the courtesy and gentleness of her soul. The name of this selfless, sacrificing

woman, was Sister Mary Joseph, of the Third Order of Saint Francis, of the Congregation of Our Lady of Lourdes.

Of Sister Mary Joseph, the famous surgeon, Dr. William J. Mayo, recently wrote: "No woman in her time did more for humanity than she." For forty-seven years, she was head of St. Mary's Hospital, an institution known to medical men the world over, and for twenty-five years chief assistant to Dr. William Mayo. "Sister quickly mastered to an astonishing degree surgical technic and procedures as surgical assistant in the operating room," writes Dr. Mayo. "Of all the splendid surgical assistants I have had, she easily ranks first." Technical skill is, of course, of prime importance in the operating room, but what endeared Sister to physicians who came to Rochester, Minn., from every part of the country, and to the thousands under her care in the trying days of convalescence, was her cheery spirit, her unfailing patience, her common sense, and above all her inexhaustible charity. She had that "human touch" which, as all who have suffered know so well, has a therapeutic value of the highest order.

Sister Mary Joseph, born in Salamanca, N. Y., May 14, 1856, became a member of her Community in her twenty-second year. When St. Mary's Hospital was opened in 1889, she became a member of the nursing staff. Her unusual ability and her rare personal qualities soon attracted attention, and within three years she had been chosen by Dr. Mayo as his chief assistant. She remained at that work for a quarter of a century. What the physicians who watched Dr. Mayo and her in the operating room thought of her, is summed up by Dr. Fred Rankin, of Lexington, Kentucky, who knew her well. "I am deeply grieved at the passing of this great woman, for I feel that she was one of the outstanding characters of this generation."

In recent years, this nun's work was largely administrative, and in this field her ability was no less noted than in the operating room. She lived to see the small hospital of 1889 grow into a great institution which drew patients and physicians not only from every State but from all over the world.

Perhaps Dr. Charles H. Mayo has summed up the loss which everyone who knew her must feel. "In the passing of Sister Mary Joseph, we have lost a mother and a precious friend. Surely there is rejoicing in Heaven today." In his touching address at her funeral, a great public function attended by Archbishop Murray of St. Paul, by four Bishops, and by priests and physicians from many parts of the country, the Bishop of Winona, the Most Rev. Francis M. Kelley, D.D., unfolded the secret of her great work. "Daily she walked in the presence of God. She loved God, and because she loved God, she loved the world because it was His,

and He was its Maker." May this great woman who brought peace and rest to so many of God's children soon find eternal peace and rest with Jesus Who taught us that whatever we do for the least of His brethren we do for Him.

RECOGNITION

FULL recognition has at last been accorded the Nationalist Government in Spain. Once again the traditional red and gold flag flies over the Spanish Embassy in Washington. The fact is noted by some "cautious" editors of the newspapers with reservations and many misgivings. Concern is voiced over presumptions that the Nationalist Government will be unable to cement political factions into a harmonious unit. Yet, despite these misgivings we believe that the obstacles will be far less difficult to handle than our self-righteous press apprehends. Spain is weary of war, and anxious for peace.

Today, the whole world is aware of the continual, bloody dissension that tore the late Loyalist Government assunder and led to its ultimate disunion and final collapse. The enthusiasm that has greeted the entrance of Nationalist armies into Barcelona, Madrid and Valencia bespeaks more plainly than words can portray the attitude of Spain's people toward the Franco Government. With the prolonged horrors of a fratricidal war their hatred of the Popular Front has grown apace. To prolong the illusion foisted on the American public that the Nationalist counter-revolution was an uprising of "generals and aristocrats" is, to say the least, a subversion of truth.

Today, Nationalist Spain stands as a solid front in answer to her calumniators. Observers, one and all, report the smooth functioning of government, the stupendous strides made in social reconstruction—family-wage, housing, workmen's compensation, stabilized employment—all in the face of a war that should have drained and exhausted the country's resources. The people are united in a determined purpose to give the new Spain of the Spaniards her rightful place among the nations.

What sticks in the craw of most Americans is possible German and Italian influence. Gratitude for military friendship, they assert, must definitely ally her with the Rome-Berlin axis. She is stigmatized with the hated "Fascist" epithet despite the fact that her political, social and economic program rests fundamentally on the non-fascist principle that the state is the servant of society and not society of the state.

Spain's problems today are, indeed, internal, but not so much from political as from a social and economic aspect. With her gold reserve dissipated or confiscated, she needs trade and credit to promote her program of reconstruction, and her alliances of tomorrow will be with the nations that best serve her present needs. Germany and Italy are courting her favor and no surer way of driving her into the Rome-Berlin axis could be devised than to refuse her the sympathy and help she rightfully looks for from the democratic nations.

WATERS OF PEACE

DURING Easter Week, we have been reading the Gospel narrative of the events which happened after Our Saviour's Resurrection. Perhaps we were there when He revealed Himself to the two disciples who, going down to Emmaus in sorrow, supped in joy when evening came, and He revealed Himself to them in the breaking of bread. Every day, the Gospels gave us some new picture of Our loving Saviour revealing Himself to the disciples, consoling them, eating with them, bidding them draw near to satisfy themselves that He was no apparition. "Handle me and see; for a spirit hath not flesh and bones, as ye see me to have." (Saint Luke xxiv, 39) Blessed too are we if we drew near the Garden of the Sepulchre to hear Magdalen's cry of joyous recognition, "Rabboni," and to find refreshment for our souls from the page on which Saint John (xx, 11-18) has written one of the sweetest pages in all the Scriptures. Truly in Easter Week, the Church spreads for us a table that is full of good things, all of them things that are for our instruction.

No less full of peace and joy is the Gospel (Saint John, xx, 19-31) which the Church has appointed for Low Sunday. Indeed, this Gospel might well be styled the Gospel of peace, for in it is described the institution of the Sacrament of Penance from which millions of sorrowful souls have found throughout the ages that peace which only Our Merciful Saviour can give.

The picture is familiar to all of us from our childhood; the disciples hiding behind shut doors "for fear of the Jews," the sudden appearance in their midst of Jesus in His glorified Humanity, the salutation from His Sacred Lips, "peace be with you." Then in solemn language, in words which only a darkened intellect can misunderstand, He imparts His Holy Spirit to those whom He has chosen, with the commission: "Whose sins you shall forgive, they are forgiven them; and whose sins you shall retain, they are retained."

The Apostles did not misunderstand. Their successors through long centuries have not misunderstood. Countless millions of Catholics from that day to this have not misunderstood. They knew well that Jesus Who came to save sinners had, by a miracle of His loving pity, left to sinful man to the end of time a visible means whereby all sins committed after Baptism were to be remitted. To this sacred tribunal kings and beggars have had recourse, and together with priests, bishops, and the Vicar of Christ himself have knelt to tell with sorrow the story of their sins, and to hear the minister of the Sacrament pronounce the saving words: "I do absolve thee from thy sins."

The closing sentences in tomorrow's Gospel deal with the doubt and the magnificent confession of Saint Thomas. There is just a bit of the Pharisee in those of us who congratulate ourselves too much on the fact that, although we have not seen, we have believed. Let us rather beg that our Faith may be that of Thomas, unwavering through suffering to death.

AMERICA aims to present and to defend the *Catholic idea*, particularly as this idea applies to the events, problems and controversies of the modern world, especially in the United States of America.

We hold that this Catholic idea provides the surest defense and accords with the soundest interpretation of the *American idea*, which gave birth, growth, strength and vitality to the American nation. The heart of this American idea we find in those principles of natural right expressed in the Declaration of Independence, the United States Constitution with its Bill of Rights, and exemplified in our representative form of government based upon popular sovereignty and consent. As Catholics and as citizens, it is our paramount duty to defend these principles.

Two aspects of the Catholic idea come most directly into contact with the contemporary world: the *idea of man* and the *idea of the Church*.

MAN AND GOD

Man, in the Catholic idea, is a creature of God and a composite of the material and spiritual, destined to participate in this world and the next in the life of God Himself. In man's being, his spiritual part holds the primacy. All relations with his fellow men are based upon the dignity which flows from his spiritual nature, with its responsibility to an infinitely holy, just and merciful Creator.

Since man is meaningless without God, so also, society, government, politics, art, literature, progress and decay of nations, even material economics, are meaningless without God; for God is man's origin and ultimate end.

As exponents of the Catholic idea we maintain:

1. Religion is fundamental to the religious education of Catholics and to every rationally ordered educational system.
2. The exclusion of God from a public educational system is not only contrary to our country's earliest tradition but also inimical to its present welfare.
3. Parents have an *obligation* to educate their children in the knowledge and fear of God; and their *right* to do so is a matter of natural justice and is a right guaranteed by the law of the land.
4. Separation of Church and State is the only possible scheme of life consonant to American life and American traditions. This principle, however, if it is to mean anything, should be *mutually* observed; it should not be a cloak for discriminatory practices against the religious beliefs of any class of citizens; those who invoke it should not avail themselves thereof in order to teach to American youth anti-religious and anti-social doctrines.
5. Atheistic propaganda, of the Communist or any other variety, positivism, relativism and behaviorism in the field of education are destructive of our American liberties.

HUMAN RIGHTS

A peaceful and ordered society must necessarily rest upon a firm foundation of human rights. "Peace is the work of justice."

1. Human rights must be respected at the cost of

OUR EDITORIAL

whatever inconveniences or annoyance, social or economic; and no consideration of mere expediency, no consideration of utility, race, color or creed, shall be permitted to interfere with the spiritual primacy and the inviolability of the human person.

2. The rights of *all* American citizens must be respected, regardless of whether or not we approve of their ideas or actions.

3. Interference with individual human rights in the name of the social group or the state cannot be sanctioned. We are, therefore, opposed to Socialistic doctrines and tendencies, whether of the Communist, Fascist, Nazist or any other variety; and to governmental policies which tend in that direction.

4. Many of the policies of the present New Deal show a trend in this direction, such as: the attempt made to undermine the authority of the Supreme Court; to utilize relief as a means of creating political dependencies; to sabotage the civil service; to socialize medicine, etc.

5. Racism, whether of the Nazi or of the native variety, is fundamentally opposed to Christianity and to American principles. The same applies to any persecution or deprivation of natural or civic rights on the score of race, and to anti-Semitism. Any reflection of such discriminatory practices in our conduct toward any nation or racial group is un-Catholic, such as by denying them complete educational and economic opportunity.

6. Full and unqualified justice is owing to the Negro, the foreigner, the Jew, the Protestant, the Catholic, the non-believer. The fact that the sacred cause of human rights is misused by discontented or interested elements for the sake of anti-social and anti-religious agitation does not alter the rights in the case.

7. The Federal anti-lynching Bill should be enacted as a necessary restrictive measure, not as a cure for a social evil with which only education and religion can adequately cope.

THE FAMILY

Adequate respect for the human person means respect for those natural institutions in which the human person works out his destiny while on earth. This means in particular:

1. The *family*, as a natural institution, demands for its functioning just economic and social conditions, as expounded in the Encyclicals of Popes Leo XIII and Pius XI.

2. Materialistic family ethics and materialistic eugenics with their resulting practices, such as divorce, birth control, sterilization, attack the Sacrament of Matrimony and thereby impair family life. In many instances they are intrinsically contrary to the law of nature. By their attack upon the family they destroy the very foundations of society and ultimately man's physical existence. Unjust social and economic conditions which give rise to such practices are, for that added reason, a crime against human society.

3. Property should be widely distributed, and the appalling increase checked of a condition whereby millions of persons are destitute of ownership and dependent upon a fluctuating labor market for their food, clothing and shelter. In accordance with Catholic tradition, agriculture and independent land ownership and operation are to be retained as a way of living, not as a mere means of commercial exploitation. The present agrarian policy of our Government does not solve this problem.

4. In accordance with the same Encyclicals, voluntary economic institutions should be formed to provide just living conditions for families. Pending more thorough-going solutions and realizations by the formation of vocational groups through voluntary initiative, not through governmental agency—as economic, not as political or governmental units—the Christian cooperative and all means of economic collaboration which will lead to a solidly organic grouping of economic society should be developed.

CAPITAL AND LABOR

In accordance with the same principles:

1. Labor has an inherent right to secure economic justice through bona-fide, truly representative trades-union organization.
2. Labor and capital have a duty to cooperate for the common good.
3. Both employers and the state must give special consideration, as pointed out by Leo XIII, to the needs of the workingman.
4. Company oppression, labor espionage, and similar practices on the part of employers are criminal. Workers should refrain from injustice and violence, such as the sit-down strikes, and in pursuing their demands should observe absolute fairness towards their fellow-workers.
5. The civil power is obligated to further justice

and to repress injustice between social groups.
6. Labor leaders are under a grave responsibility to curb personal ambitions and greed.

THE STATE

AMERICA favors a state or civil organization based, as a natural institution, upon the family as the ultimate social unit and thereby upon the spiritual dignity and destiny of the human person. A state, if it is a true state and not an organization for political tyranny, will rest upon a *Christian democracy* in the social order. The Constitutional guarantees of our liberties must be maintained.

1. The totalitarian state, whether proletarian, national or racial is against American ideals and natural law.
2. Every attempt to deprive citizens of local self-government in favor of a centralized state which is at the mercy of partisan politics, is contrary to our Constitution and American traditions.
3. The exploitation of social and moral issues, national or international, in the interest of party politics and personal ambitions is to be condemned.
4. The establishment of a Federal Department of Education opens the door to political control.

WAR AND PEACE

AMERICA is for peace between nations, peace between all classes and social groups, peace at home and abroad. International warfare, civil warfare, class warfare are an unmitigated scourge of humanity. There is a duty of justice and charity to strive for peace.

1. Armed force may be used only as an ultimate and desperate measure of national or civil defense, not as an instrument of national policy.
2. Public opinion has been confused as to the rightness of the Spanish people's national defense in the recent conflict by the attempts of organized international propagandists to identify the Loyalist cause with democracy and freedom.
3. Catholics should strive unceasingly, however, for the abolition of war as far as this is humanly possible, and the substitution thereof of consultation, arbitration and judicial award.
4. For this reason all movements and institutions secular as well as religious should be commended which work genuinely for the abolition of war.
5. In the spirit of the Founders of our nation, who denounced all entangling alliances, all attempts should be opposed which tend to draw our country into any war in which the United States is not concerned. The aim and effect of neutrality legislation should be to keep our country out of foreign wars and to prevent involvements which will give rise to the growth of the war spirit in our own nation. It should not be used as a cloak for the increase of Federal or Presidential power. At the same time such legislation must be mindful of the duty of charity between the various peoples.

The danger of unwise change in existing neutrality legislation was shown in the recent agitation for the lifting of the governmental embargo upon the export of munitions to Spain when, under the

guise of neutrality, attempts were made to draw our nation into the European area of conflict. Since the people themselves are the sufferers if the United States is drawn into war, the people, through popular referendum, should decide.

6. American Catholics have abundant opportunity for furthering world peace through the practice of international charity. Catholics throughout the world are called to take an important part in the spiritual regeneration of Russia. Catholics in Italy look to the support of the universal Church for the maintenance of their rights under the Lateran Concordat. German Catholics, deprived of voice and freedom, look to us to declare the injustices from which they are suffering. The war-ravaged Church in Spain and the Church in China appeal to our charity. At our own doors, the Catholics of Mexico look to their brethren in the United States for an unflinching support in their struggle with a Government that aims at crushing religion from the minds and hearts of their children. An immense contribution to the cause of peace is our maintenance of cultural relations, on the basis of our common religious heritage, with Latin America.

THE CHURCH

The peace of the world, however, as well as the eternal happiness of each individual within it depends upon the spread throughout the globe of that Divine institution founded by Jesus Christ, the Universal Church. Essential to Catholic living is participation in the Church's mission:

1. To establish the Visible Church in every part of the world, through the furtherance of the Missions, home and foreign; and
2. To spread her principles for the temporal good of society, her Divine life for men's eternal salvation, through Catholic Action.

CATHOLIC ACTION

Catholic Action is not a mere adjunct to piety, but is essentially integral Catholic living.

Such integral Catholic living is aided by various types of Catholic organizations for specific purposes in accordance with the aims and desires of the Holy See and Bishops. We advocate:

1. The diffusion to the multitudes, through various channels, of adequate and popular information on the Church's teachings;
2. The exercise of practical charity;
3. The development and spread of the Catholic press; of Catholic libraries and reader groups; junior and adult study groups; the study and discussion of Christian social teachings, particularly among the laboring and professional groups;
4. The purification from moral filth and religious misrepresentation of the means by which public opinion and morals are immediately influenced: such as the press, motion pictures, the theatre;
5. The encouragement of creative literary, artistic and dramatic work; of research and productive scholarship in all fields of human knowledge; of religious and liturgical arts and crafts;
6. Sharing in work of mission organizations;
7. The intensification, through religious confraternities and sodalities, of spiritual, devotional life;

8. The cultural and spiritual advancement of youth;

9. The promotion of Christian race relations of sound Catholic trades-union practices.

CHRIST IN THE CHURCH

Catholic Action is founded upon the total consecration of the individual to the cause of Christ the King in His Mystical Body, in the Church's doctrine, her Divine Constitution, her worship and in the lives of her members themselves. We promote:

1. The Unity of the Church, expressed in
 - (a) Allegiance to See of Peter, its rights and prerogatives, as the visible Rock upon which the Church of Christ is founded;
 - (b) The Church's internal unity, tolerance and mutual understanding among Catholics; as in the understanding of Oriental Catholics and their Rites;
 - (c) Union and Reunion of all separated Christians.
2. The Apostolicity of the Church; popularizing
 - (a) Study of Scripture and Church origins;
 - (b) The Church's historical past; her history, her culture, her art, music, chant, religious imagination, sculpture, architecture.
3. The Holiness of the Church as expressed by:
 - (a) The lives of her Saints and Blessed, particularly those whose lives are practical models for the men and women of the present day;
 - (b) Participation in the life of the Mystical Body through participation in the Church Liturgy;
 - (c) Personal holiness through Lay Retreats.
4. The Catholicity of the Church; Consecration to the cause of Christ's Kingdom implies consecration to the cause of the Church in all her members; an insistence that her catholicity, embracing all peoples, classes and nations, shall be exemplified in every unit of her life and worship.

TOWARDS NON-CATHOLICS

We maintain that a true and vigorous participation in the Church's life, far from creating prejudice, should inspire Catholics to the fullest degree of cooperation in justice and charity with non-Catholics of goodwill in all matters where we can work together for the common good.

Specifically, we urge such cooperation:

1. In working for a just civic and social order;
2. In combating anti-social and anti-spiritual doctrines, such as atheistic Communism, National and other forms of Socialism, etc.;
3. In furthering human rights and the maintenance of the natural institutions of the family, the state and the economic community;
4. In promoting genuine culture and progress.

EPILOGUE

In brief, our position is that Christ's social Kingdom of truth, holiness, justice and love must be realized in our modern world as far as God's Providence will permit and our own labors may secure. America, the land of our birth and of our burial, will find her own soul when she finds God Who guided her Founders in the beginning.

CHRONICLE

CONGRESS. The House Coinage Committee approved a bill to continue the \$2,000,000,000 stabilization fund for two years. The measure would likewise renew for two years the President's authority to devalue the dollar, the Treasury's authority to buy newly mined domestic silver above world prices and to coin silver without any limit. The three powers expire June 30. . . . By a vote of 62 to 4, the Senate confirmed the nomination of William O. Douglas as associate justice of the Supreme Court. . . . To the Senate, Senator Connally read a resolution of the Texas Legislature endorsing Vice-President Garner for the Democratic 1940 Presidential nomination. . . . The Joint Congressional Committee, which investigated the Tennessee Valley Authority, cleared the TVA of any wrong, approved its operations. This majority report was signed by five Democrats and one independent Republican. A minority report, submitted by three Republicans, assailed the TVA, charged it with "waste and inefficiency," with being "arbitrary, dictatorial and unbusinesslike." The minority report recommended reorganization of the TVA. . . . Following the lead of "Lord High Executioner of the WPA" Woodrum, the House voted \$100,000,000 for the WPA instead of the \$150,000,000 requested by President Roosevelt. . . . After amending the House bill permitting the Federal Government and the States to levy income taxes on the salaries of each other's employees, the Senate passed it, returned it to the House for conference. One amendment would tax salaries of all Federal judges. The other amendment forbids retroactive levying.

THE ADMINISTRATION. President Roosevelt signed the diluted Reorganization Bill, also the \$358,000,000 army plane measure lifting strength in front-rank ships to 6,000. Congress tacked a "rider," giving pension privileges to reserve officers, to the airplane measure. From Warm Springs, Ga., President Roosevelt assailed the "rider" practice, by which unrelated matters that might be vetoed are attached to bills sure of Presidential signature. . . . The Justice Department released the report of its 1937 investigation of the German-American Bund. The Bund is small in size, the report indicated. Fritz Kuhn's claim of a 200,000 membership was deflated to one of 7,000. . . . A reciprocal trade treaty between the United States and Turkey was signed at Angora. It was the twenty-first reciprocal trade pact concluded by Secretary Hull. . . . The United States on April 1 officially recognized the Franco Government in Spain. President Roosevelt proclaimed an end to the arms embargo to Spain. Juan Francisco de Cárdenas, named Franco chargé-d'affaires, took over the Spanish Embassy which had been abandoned by Fernando de los Rios, Loy-

alist representative, for a teaching job in New York. H. Freeman Matthews, a secretary of the United States Embassy in Paris, was sent to Burgos as chargé d'affaires. Mr. de Cárdenas, formerly Spanish Ambassador to Washington, declared: "I am sure that very soon the high ideals of the new Spain will be fully understood. To reach this end, the help of the American press would be most valuable." . . . In an address, President Roosevelt urged the South to build its own industries, and "get out of hock to the North." . . . For Controller General of the United States the President nominated Fred H. Brown, former Senator from New Hampshire. The Senate later confirmed the nomination. Following confirmation, the Controller General cannot be removed by the President. He serves fifteen years at \$10,000 a year and can only be ousted through Congressional impeachment. Mr. Brown was defeated for the Senate in last Fall's election.

WASHINGTON. Under a measure passed by the Senate, cotton held as collateral for Government loans could be sold back to farmers at five cents a pound up to 3,000,000 bales. The loans made on these bales average about nine cents a pound. Cotton now sells around eight cents a pound. The Government has in storage 11,000,000 bales. . . . After reducing the amount requested from \$102,000,000 to \$42,000,000, the Senate passed the bill authorizing purchase and storage by the War and Navy Departments of materials necessary in wartime. The United States is deficient in the materials designated. Senator Lodge introduced an amendment whereby the defaulting nations could help pay their debts to the United States by supplying these materials against their indebtedness. The amendment was rejected. . . . Senator Lundeen advocated threatening seizure of lands owned by the debt defaulting nations. . . . The Senate appropriated \$600,000 for the Committee investigating monopoly. \$500,000 was voted for the Committee previously.

AT HOME. Stamps, some colored orange, some blue, will be issued free to WPA workers by the Federal Surplus Commodities Corporation, in a new plan to move its purchases of surplus food. The stamps will be accepted by grocers instead of money. WPA workers will thus receive a certain amount of food each week over and above their salaries. The plan will first be tried in certain key cities. If successful, it will become national in scope. . . . When the Federal Government started condemnation proceedings to acquire land in New York State for flood control purposes, the State raised the issue of State Rights by insisting it had the authority to decide where projects of the kind

should be located. . . . In Philadelphia, the Federal District Court ordered a C.I.O. union to pay the Apex Hosiery Company \$711,932.55 for damages resulting from a sit-down strike in 1937.

- - -

GREAT BRITAIN. Before a hushed House of Commons, Prime Minister Neville Chamberlain, speaking in quiet tones, made an epochal announcement and reversed Britain's long-continued policy of no commitments in Central or Eastern Europe. He said: "As the House is aware, certain consultations are now proceeding with other governments. In order to make perfectly clear the position of His Majesty's Government, in the meantime, before those consultations are concluded, I now have to inform the House that during that period, in the event of any action which clearly threatened Polish independence and which the Polish Government accordingly considered it vital to resist with their national forces, His Majesty's Government would feel themselves bound at once to lend the Polish Government all support in their power. . . . I may add that the French Government have authorized me to make it plain that they stand in the same position in this matter as do His Majesty's Government." . . . Mr. Chamberlain declared there were no "ideological impediments" between Britain and Soviet Russia. . . . In a later speech he clarified his first statement, saying plainly that if Polish independence were threatened Britain and France would go to Poland's assistance. . . . From the London Foreign Office a statement was issued to the effect that "with regard to Danzig and the Corridor, it is up to Poland to decide if at any moment it feels its independence is threatened." . . . Mr. Chamberlain hinted that other States which may be "unhappy, anxious and uncertain about Germany's future intentions" might receive assistance. . . . Polish Foreign Minister Josef Beck arrived in London for consultations. . . . The House of Commons displayed a unity behind Mr. Chamberlain that was said to be its greatest since 1914.

- - -

GERMANY. Speaking at the launching of the 35,000 ton battleship Admiral von Tirpitz, Chancellor Hitler scathingly assailed the Anglo-French pledge of armed support for Poland. Said the Chancellor: "For 300 years this England acted without virtue in order now in maturity to speak of virtue. While Britain was without virtue, 46,000,000 Englishmen subdued nearly one-quarter of the globe while 80,000,000 Germans, because of their virtue, must live at a rate of 140 to one square kilometer." . . . He declared the English have no more business interfering in the German sector of existence than Germany would have interfering in Palestine, adding: "They say we have no right to this or that. I should like to ask what right has England to shoot down Arabs in Palestine, Arabs who are defending their homeland." He warned that the Germany of 1939, unlike that of pre-1914, would not sit patiently by watching England encircle her with a chain of hostile States. Throwing a hint to Poland, without

mentioning its name, he said "pulling chestnuts out of the fire" for England and France might be dangerous business. . . . Should any nation wish to measure its strength against Germany, Germany was ready, the Chancellor declared. He intimated the naval pact with Britain might be nullified. . . . The first forty-two words of Herr Hitler's address went on the air, then the speech was cut off. The reason for the failure to broadcast the entire talk remained a mystery. . . . Danzig Nazis rioted, attacked the residence of the Polish Commissioner General. . . . Walter Funk, President of the Reichsbank and Economics Minister, assailed the flow of gold to the United States, said currencies of other nations based on gold were tottering. He asserted the nations would have to create new economic methods or "yield to the might of American gold."

- - -

ITALY. Italy's gold reserves as of December 31, 1938 were 202,000,000 lire less than in the previous year. . . . To the Daladier speech, Premier Mussolini retorted: "Italy does not intend to remain suffocated in the Mediterranean." . . . Italian troops were reported concentrating at Brindisi and other locations for transportation to Albania.

- - -

FOOTNOTES. On Palm Sunday 1938 Mass was celebrated publicly in Madrid for the first time since 1936. Many of the churches had been destroyed; many others used as garages or munition dumps. One of the Christ Child images could not be reconsecrated. It had been dressed in a militia uniform, a toy pistol put in one of the hands. Many other images were profaned so blasphemously they could not be used again. . . . Holy Week was celebrated throughout Spain. . . . President Albert Lebrun was re-elected to the Presidency of France. Turkey informed France of a desire to annex the Sanjak of Alexandretta, Syria. The information caused an increase in the French garrison there. A Franco-Rumanian trade pact was initialed in Paris. Pacts with Poland and Yugoslavia were announced. . . . Japan annexed the seven Spratly Islands. In 1933 France formally claimed the islands, which lie 700 miles southwest of Manila. A Japanese-Russian fishery agreement was signed. . . . The Russian Government officially denied it had pledged aid to Poland. . . . A mysterious yacht arrived in Mexico. Extraordinarily heavy packing boxes were taken off it, transported to Mexico City in an armored train. The boxes were believed to contain gold taken out of Spain by the Loyalists. . . . Justinian George Cardinal Seregi of Hungary protested against legal discriminations between "Aryan" and "non-Aryan" Christians. . . . Hungary and Slovakia settled their boundary dispute. . . . In the Belgian elections, Socialists showed a loss, Catholics and Liberals gained. . . . The Ottawa Government declared it would not conscript Canadians for overseas service. . . . King Ghazi of Iraq was killed in an automobile accident, his three-year-old son was proclaimed King Feisal II.

OUT OF THE MAIL

PUBLIC LIBRARY
Detroit Mich.

I AGREE with one of your current correspondents
—AMERICA is ALIVE.

Washington, D. C. (MSGR.) PETER GUILDAY

AT NO time in our history were we more in the need of information in regard to our national and especially international affairs than we are today. This information we do not get from our secular press. It is the most (or best) controlled institution in America, our secular press differs on every subject under heaven. AMERICA is doing a noble work, in keeping us informed on what is going on behind the scenes in Washington. Keep it up.

St. Louis, Mo.

PATRICK FLOOD

MAY I compliment you all on everything AMERICA is doing. It was always sound in principle, but lately it has acquired (it seems to me) a lighter touch and a swing and a closeness to real problems that make me go for it immediately.

I quote it in class, boost it at the Holy Name meetings, sing its praises to my friends. A prayer that the pace will not slacken.

New York, N. Y.

JOHN DOUGHERTY

AT THE outset permit me to explain that I chose to address this note to you because of the concrete manner in which subjects are treated in AMERICA. You employ the kind of approach which I like. That is, the desire to avoid speaking in the abstract. To use the current expression, "you talk cold turkey."

New York, N. Y.

JOHN J. POWERS

THE reading of AMERICA has "Americanized" me. Please send it on for one year at least. Enclosed are five dollars. May I express my appreciation for your great weekly and wish you all success.

Ballinasloe, Ireland (REV.) M. J. O'BEIRNE

CONGRATULATING you and your associates on the excellent job you are doing on AMERICA! It is a tragedy that AMERICA has not a wide circulation. I should like to see it used as the source in discussion material for modern problems by all senior Holy Name Societies. Our men need an awakening.

New Orleans, La. (REV.) W. J. O'DONNELL

CERTAINLY, during the long years I personally have read AMERICA I have found its judgments and policies show a remarkable foresight, showing love of justice and truth in face of calumny, for upholding what Americans as well as Catholics should hold dear.

Richmond, Va.

MARY KEARNY

I TAKE this opportunity to say that I believe you are doing a splendid work, a work grievously needed

today. Your Review should be not only in all Catholic homes but in the homes of all Americans. It is a distinct satisfaction to know that regardless of attacks and criticism you will always be following the path of truth and exposing the untruths of the subversive, propagandistic elements in the world today.

Schenectady, N. Y.

R. J. BARRY

I LOVE the scholarly articles in AMERICA, its authentic presentation, its fine reviews of things theatrical and artistic, its poems and humor. I do not miss a number.

Houston, Texas

MRS. THOMAS

WE READ AMERICA. Its buoyant and ringing tone tends to brace us and allows us to hear the virile voices of a ringing Catholicity.

Garden City, Kans.

A. BRUNSWICK

JUST a very short line to tell you how impressed I am with the current number of AMERICA and the magnificent tribute given to the Holy Father. We have every reason to be proud of AMERICA, and I am happy to say that the many copies which come here are devoured and frequently the subject of discussion. Here's hoping that AMERICA's influence will increase.

New York, N. Y.

COLEMAN NEVILS, S.J.

I WISH to express my great admiration for the quality which AMERICA consistently possesses. Particularly fine are your editorials. There is no periodical I value more. It's tops.

Rapid River, Mich.

F. M. SCHERINGER

I TRY to read AMERICA from cover to cover. There are two things I never miss, *Chronicle* and *Theatre*. In *Chronicle* I feel that I have the truth on international and national matters of importance, which is not always the case in *Time*. Elizabeth Jordan is a most dependable critic of plays.

Berkeley, Calif.

MRS. S. TINNEMANN

AMERICA is one of my favorite Catholic weeklies and I purchase it at Field's in Chicago. I like its editorial policy, the type of its contributions and its layout.

Chicago, Ill.

MRS. J. J. MCENCROS

BEST WISHES to AMERICA and its editorial and business staffs. Personally, I think that it tops all Catholic or other reviews.

Jersey City, N. J.

J. A. CLERKIN

PLEASE accept my congratulations on AMERICA. I look forward with pleasure to each new issue.

Mount Vernon, N. Y.

ALICE C. BROUGHILL

AMERICA interests and delights us all each week. We are all mighty proud of it.

St. Louis, Mo. K. P. MURPHY

PLEASE renew subscription. We enjoy your weekly very much, finding it very instructive. We pass it on.

Lincoln, Neb.

F. J. EASLEY

NEEDLESS to say, I read every week's issue of AMERICA from cover to cover with pleasure and profit.

Elizabeth, N. J.

JOHN D. GARTY

ALL AGREE that AMERICA is getting into the midst of things with all cylinders clicking. More luck to you and the staff.

Miami, Fla.

F. D. SULLIVAN, S.J.

HOW I wish the wonderfully instructive and constructive articles which are in each and every number of AMERICA could be read by those who do not think or believe as we do!

Burlingame, Calif.

LEO KEITH

AMERICA is more appreciated every week of its career, as I know from unsolicited compliments issuing from very well-qualified critics of Catholic literature. You have much reason for encouragement in your toil.

Woodstock, Md.

W. H. MCCLELLAN, S.J.

LET ME take this occasion to congratulate you on the excellent campaign you are carrying on in the pages of AMERICA in favor of Nationalist Spain. I have read every line of it with special personal interest, as I have four solid years of life in Spain to my credit. But that is now ancient history, and the new Spain will be something entirely different. If Spain remains Spain and does not become a little Soviet, some of the credit must go to you.

St. Marys, Kans. ALOYSIUS C. KEMPER, S.J.

CONGRATULATIONS on the magnificent work you have done on behalf of Spain. Your splendid weekly has so many fine articles, it's difficult to say which one likes best.

White Plains, N. Y.

ELIZABETH KIRWAN

WOULD that all Catholics, at least all Catholics who have anything to do with molding the opinion of the people, would see the same as you do in regard to the war in Spain. Again, congratulations!

Techny, Ill.

JOHN H. LUECK

WONDERFUL periodical of yours! Some articles, quite a few, are simply gigantic. Keep it up.

Techny, Ill.

G. H. STUBER

INCIDENTALLY I find AMERICA indispensable and invaluable as a source of information, and a necessary adjunct to all priestly work. No doubt you have heard this often from more able and eloquent subscribers.

Kingston, N. Y. (REV.) HENRY E. HERDEGEN

I AM a teacher in the public schools, and I think AMERICA the finest periodical published. I have read it every week for the past eleven years.

Oneida, N. Y.

M. D.

I HAVE so much enjoyed and thoroughly profited from the occasional copies of AMERICA which have come to my attention that I would like to be enrolled as a regular subscriber. Enclosed you will find my check.

Washington, D. C. SENATOR EDWARD R. BURKE

MAY I take this opportunity to voice my appreciation of AMERICA. It is one of my few contacts with the United States and I prize it highly. I used to read AMERICA but now I reread and analyze it. My compliments to you and to AMERICA.

Sainte Foy, France

FRANCIS E. LAROSE

THANKS for the fine tradition which you are maintaining in AMERICA.

Regina, Sask.

FRANK GUERIN

I WOULD be glad if you would forward a copy of your sparkling Review, AMERICA, to the abbey I named. Perhaps the librarian will see the need of subscribing to AMERICA.

Sliema, Malta

HUGH BURNS

EUROPEAN readers whom I have met have had nothing but the highest praise for AMERICA.

London, England (REV.) H. J. WIRTENBERGER

I HASTEN to express my gratitude for the valuable notice afforded us in your extensively read and brilliantly produced Review.

Dublin, Ireland

J. J. M. RYAN

I WISH to convey my appreciation for the aid your weekly has been. We appreciate your fine articles, your discussions of vital interests of the day.

Regina, Sask.

CLETUS SEGO

I WANT to take this opportunity to tell you that I wait for AMERICA from week to week, and derive a great deal of instruction and pleasure from its pages. More power to you!

Hupei, China.

E. M.

THE AMERICA we get is passed around to all the English-speakers in the house, and to some of the others too. It is consistently well liked, interesting, and does not remain long unread.

Innsbruck, Germany

N.

FOR THE past fourteen years I have been a steady reader of AMERICA. I congratulate you and all the editors on the fine work you are doing for God and country.

Rome, Italy

C.S.S.R.

AMERICA goes from strength to strength. We should be lost souls without it.

Rome, Italy

M. M. L.

LITERATURE AND ARTS

LITTLE DID I THINK! RECOLLECTIONS, OF A SORT

LEONARD FEENEY, S.J.

THE first time I ever heard about AMERICA was when I was an altar boy. Never mind how old. Boys do not have to be very old to become altar boys. So if you try to reckon my age from that cue alone you are in danger of miscalculating it.

There was a mission in our parish, back in the days when AMERICA was just beginning. Altar boys, as you know, are allowed to attend all missions, even those for married ladies. Altar boys get to know a lot in the official performance of their sublime function. They are, in an innocent way, not quite so innocent as they look when you see them preceding the priest into the sanctuary with white surplices and folded hands.

The priest who gave the mission in our parish was a Jesuit, and he insisted very much with the men (and maybe, too, with the women—I forget) that in the interests of Catholic thought (the term Catholic Action had not been invented at the time) that they should all subscribe to a new Catholic Weekly being launched, and called AMERICA. The missionary Father said it was very important that it should receive one-hundred-per-cent support from the members of our parish.

My father, of course, was one of the first to subscribe. This was because: (a) my father was in the habit of doing everything a mission Father ordered, even to making his Easter duty on time; (b) my father always wanted to see the Catholic Church receive as much prestige as possible, and the fact that it was presiding over thought in this country under such a high-sounding and sweeping name as AMERICA, pleased my father; and (c) the name of the new National Catholic Weekly got associated in my father's mind in some psychological way with the terrible truths he was being forced to face in the mission sermons: Hell, Heaven, Death, Judgment, AMERICA. That's the way my father looked at it. So my father gave in his three dollars (N.B. the price has since been advanced to four dollars, but you know how everything had to advance in price since the days when I was an altar boy), and became one of the first subscribers to AMERICA. Little did he think at the time that one day one of his sons, etc., etc.

Upon the arrival of AMERICA in our home, my father's prestige increased considerably in the minds of his wife and children. It has always been my mother's custom, which she observes religiously even to this day, to leave certain territories of conversation entirely in control of my father. She will interrupt him peremptorily on the subject of whether the soup is or is not cold, whether the new wall-paper is or is not pretty, whether we do or do not need a new rug for the front stairs. But on the subjects of politics, economics, business, even religion, my father has always had full sway to be as accurate or exaggerative as he cares to. In the presence of guests he used to *argue* on these subjects. In the presence of only his own family he would *soliloquize* out loud. Nobody paid any particular attention to him when we were without guests. But in a sort of a way, the coming of AMERICA to our home also *decreased* my father's prestige in the minds of his family. When he fulminated on some tremendous topic, we now knew: "Oh, he just read that in AMERICA!" Hitherto we had believed that my father was clever enough to think everything out for himself.

My next "association" with AMERICA was premature, almost prophetic. It was by way of having as one of my teachers Father Wilfrid Parsons, future Editor-in-Chief of AMERICA. Father Parsons (then called Mr. Parsons) taught us French in the second year of high school. Even in those days when I knew nothing of the delicacies and shadings of sound requisite for a good French accent, I knew that Mr. Parsons had a good French accent. At least, I knew that if there were such a thing as a good French accent, either Mr. Parsons possessed it, or else he was making up something just as good. The high spots I remember in Mr. Parsons' class were: (a) the humiliation I caused him or, if not him, one of my French teachers, by telling the Prefect of Studies, who came in to examine the class, that Fraser and Squair were two of the great writers in French literature; and (b) the delight he gave me by informing us all that a good way to run off all the nasal sounds in practice was to say in French "a hundred brown turkeys." One day a boy

brought a turtle into class and hid it in one of the desks. It was a brown turtle, with squirming legs. I was extremely anxious to ask Mr. Parsons how to say "a hundred brown turtles" in French, but was afraid that would give away the secret. Anyhow, little did our teacher realize, as he went on expounding the intricate rules contained in Fraser and Squair's Grammar, that a turtle in hiding was part of the class. Little, too, did he realize that one day he would be teaching not twenty boys how to say "a hundred brown turtles," but twenty million Catholics how to think intelligently on every important religious and social problem, a task which he fulfilled so brilliantly in the days of his editorship.

My next interesting remembrance of AMERICA was that of hearing a fellow-novice with me at St. Andrew-on-Hudson declare that he received a scholarship to Fordham by reason of having sold a certain number of subscriptions to AMERICA. I think he came off with first prize in some sort of contest Father Tierney had arranged. I remember my fellow-novice saying many times: "If it weren't for AMERICA, I wouldn't be a Jesuit now!" That struck me as a very strong statement, and I never forgot it. During our noviceship, we were not allowed to read anything so profane as AMERICA. But when we began our studies, two years later, there was always a copy of the National Catholic Weekly on the reading desk. My fellow-novice always went for it avidly as soon as it arrived. He read through every issue from cover to cover. I remember thinking one day as I saw him, elbows-on-desk, absorbed in some weighty article: "Oh, it can't be as interesting as that! He just reads it faithfully because, if it were not for this paper, he never would have been a Jesuit."

The next item in my personal AMERICA recollections was a startling one. It was when I was ushered into the sanctum of the editors at the old residence on 86th Street. I was ill at the time, and one of my Superiors at St. Andrew-on-Hudson had taken me to New York to consult a specialist. So as to give a holiday turn to our trip, after the horrors of the doctor's clinic, we visited the Bronx Zoo and then, by way of refreshing ourselves in seeing the intellectual opposites of the rhinoceros, the jaguar and the bear, we paid a brief afternoon visit at the AMERICA residence. It was quite terrifying (for me) in seeing all the giants assembled under one roof, though my Superior greeted them without any heart flutters. The first one we met was Father Husslein, of whom I had heard it said: "He is the foremost Catholic writer on the subject of political economy!" Even a brief handshake with him had its terrors. Then Father Blakely passed through the hall, tall, slight, and, even then, white-haired. His gospel, I had heard it said, was "*Denziger* (the summary of the Decrees of the Councils of the Church) and the *Constitution* of the United States." I marveled at being allowed to behold, even in the dim light of a corridor, a person whose mental interests were so large that he required two such strong pillars of support on which to rest them. Father Reville came in, of whom it was ru-

mored: "He is going to write a life of Saint Joan of Arc!" My blood pressure rose appropriately. Then in sauntered Father Dwight, with a sleepy sparkle in his eyes. It was he, I had read, who accused himself in a delicious witticism of "praising a book with faint damns." I wanted him to say something witty in my presence, so I could report having heard it with my own ears. But he was content to rest on past laurels, and disappeared into the pantry or some such place. Father Fisher it was, if I remember, who took me to his room while my Superior was having a chat with the dignified Editor-in-Chief.

Father Fisher outlined to me an article he was writing for the forthcoming issue. He asked me if I thought it would be of interest to the AMERICA readers. I was, of course, enormously flattered in secret. I answered haltingly, even blushing, that I knew if he wrote it, it would be interesting. I knew I was going to remember afterwards that I was unable to give Father Fisher any help. But I also knew that I was going to remember afterwards that I had actually been *consulted* by one of the editors of AMERICA on the subject of an article he was writing. It was worth being ill and coming to New York for that reason alone. It did me much more good than seeing the doctor.

At last we met Father Tierney. Father Tierney had always been described to me as "a fearless fighter in the cause of Catholic Truth," or some such phrase. When I was presented to him by my Superior, all he said was: "My dear little brother, I am sorry you are ill!" Oh what a disappointment! That sentence did not sound in the least "fearless," not in the least "like a fighter"; and I could see no possible connection between it and "the cause of Catholic Truth."

My latest association with AMERICA has been one of most extreme intimacy, that of attempting to fill the shoes of Francis Talbot when he was advanced to rôle of "the chief" on this paper. My associates are a most interesting group. We derive from the following states: two from Kentucky, one from New York, one from Rhode Island, one from California, one from Oregon, one from Massachusetts, one from Missouri, two from Pennsylvania, and represent the South, the North, the East and the West, thus preventing provincialism. Our conversation at table will often run the gamut of topics such as these: "This is the first real cornbread we've ever had!" . . . "I'll bet he'd take a third term if he could get it!" . . . "Why can't we have blue vestments on the Feasts of Our Lady?" . . . "They don't understand the Spanish character!" . . . "You ought to try some Worcestershire sauce in your tomato juice!" . . . "You can tax a people only so far!" . . . "That writer's not merely anti-Catholic; he's anti-Christian!" . . . "Maritain got most of his ideas from John of St. Thomas!" . . . "Catholics would like liturgical music if it were only properly explained to them!" . . . "It looks as though Greenberg may be traded from the Tigers to the Yankees!" And so on.

Little did I think, when I was an altar boy, etc., etc.

BOOKS

ABRAHAM LINCOLN IN ANECDOTE AND DIARY

LINCOLN TALKS. A BIOGRAPHY IN ANECDOTE. Collected by Emanuel Hertz. The Viking Press. \$3

LINCOLN AND THE CIVIL WAR IN THE DIARIES AND LETTERS OF JOHN HAY. Selected with an Introduction by Tyler Dennett. Dodd, Mead and Co. \$4

AS you open Mr. Hertz' volume with pleasurable anticipation, you perceive a most melancholy portrait of Abraham Lincoln, reproduced for the first time, turning his back to a Greek text on the opposite page. The picture is so bad that the photographer never had the heart to print it, saying diplomatically that the negative had a scratch across the forehead. As he knew very well, his camera had not only failed to extend clemency to Lincoln, but had denied the man elemental justice; the best feature of the sitting was a pitying haze due to the fact that the camera was somewhat out of focus. The Greek text is out of focus too. When a scribe writes a *zeta* for a *sigma*, and forgets that turning a *lambda* upside down results in a very fair *gamma*, he makes trouble for all who, like myself, learned their Greek more years ago than they care to count, but who at least have remembered the alphabet.

Perhaps my initial collision with the text and the picture inclines me to think that Mr. Hertz' collection of Lincoln stories is also out of focus. Anything that Mr. Hertz writes about Lincoln is sure to be interesting, and very probably will be valuable, but in this volume he apparently has not cared to use the editorial gifts which he undoubtedly possesses. When I pick up a book which professes to be Lincoln's biography in anecdote, I do not care to be bothered with stories which men said Lincoln had told. Lincoln never even heard most of the stories attributed to him. What I should look for in a book of this kind is a critical edition of the stories which Lincoln actually told. Mr. Hertz is admirably fitted to winnow the wheat from the chaff, but he has done no winnowing here. Instead, along with the wheat he has put all the chaff in this bag, and has added the sweepings from the barn floor for good measure.

John Hay was a brash young man from Western Illinois, by way of Brown University, when he wrote the letters and diaries from which Mr. Dennett has chosen these selections. Although Brown had made him a bit ashamed of Illinois, Hay was even then big enough to admire Lincoln and to understand him much better than many of his older and presumably wiser associates. To him Lincoln was the "tycoon," "the backwoods Jupiter," or "the ancient," but the phrases implied admiration rather than criticism. Poor Mrs. Lincoln was "the hell cat," and he refers to her in terms which are so unfair and so ungracious, he probably regretted them later.

There is nothing that is actually new in this book, but new light is thrown on some facts long known, and there are some amusing comments on social life in Washington, such as it was, during the war. Hay never completely rid himself of a certain contempt for the Catholic Church, and it appears now and then in his diaries. An interesting entry tells of the trip to "the Soldier's Cemetery at Gettysburg." Lincoln's address did not greatly impress young Hay. "Mr. Everett spoke as he always does, perfectly—and the President in a fine free way, with more grace than his wont, said his half dozen words of consecration." This is, indeed, a bland dismissal of what has come to be known as a classic.

PAUL L. BLAKELY

THROUGH FIRE, SEA AND MANY LANDS

WINE OF GOOD HOPE. By David Rame. The Macmillan Co. \$2.50

IT was the fire, which had wiped out his new vineyards, that occasioned Tony's wandering from Languedoc after the manner of the Lemaire men, who left their women to run the wine business. People said it was written in the stars that he should follow in his father's footsteps. But in him the cause was deeper; despair over his loss, the scheming of Tonia, desire to emulate his father, drove him to wander, like a modern Ulysses, from his Languedoc and Lowell over many lands and seas before he found himself and the realization of his ambition and his dreams.

Tony was not a replica of Jacques, his father. "There is nothing of Jacques in him save what emulation has put there. . . . Jacques went in strength and rebellion—Tony went in weakness. . . . He tried to match his father, and always his father outmatched him," Peter summarized. Even when the Tamils attacked him on the Malaya plantation, it was the shout, "Tuan Lemmer," that caused them to flinch and withdraw, though the teak stove, that had laid a man low, was still clasped in his hand.

There is a special appeal in this first novel of David Rame because it is a story of human interests, packed with dramatic plot and striking characterization. It is a book of distinction, marked with much labored effort in achieving its result. Its contrived intent is sensed rather than expressed in the slashing seas and swirling torrents that preface each stage of Tony's metamorphosis. The result is too studied and loses in consequence much of its effect.

A great part of the book is devoted to description of Languedoc, the old "Constantia" wine district near the Cape of Good Hope, and it is here that the author is at his best. Though there are many other passages of land and sea that are superbly done, it is Languedoc that is the flesh and blood of the story.

One is reminded of Mazo de la Roche's Whiteoaks family in the diversity of character exemplified in the Lemaïres, with emphasis on Grim who reminds us of "Gran." On the whole, except for a few jarring notes of over-stressed, impassioned episodes, the book achieves a measure of real success.

ALBERT WHELAN

BOTTICELLI IN FICTION

TUSCAN SPRING. By James Cleugh. Reynal and Hitchcock, Inc. \$2.50

PURPORTEDLY based on the life of Sandro Botticelli, this novel is less the history of one man than a panorama of life in Renaissance Florence. Here are all the gods and titans of that great center of fifteenth-century art: Leonardo da Vinci, Pietro Perugino, Fra Bartolommeo, Michelangelo, Raphael, Lorenzo deMedici, Macchiavelli, Savonarola, Amerigo Vespucci—even the English humanist, Linacre. Against the characteristic Renaissance background of blind magnificence, learning, lust and glorious interest in life, these characters of *Tuscan Spring* go their individual ways, seemingly unmindful of their immortal place in history.

Alessandro dei Filipepi, son of a Florentine tanner,

received the name of "Botticelli," or "Little Barrel," because of his older brother's portliness and well-known addiction to drink. We are introduced to the artist as he is painting a fresco on the wall of the Cathedral of Florence, a fresco illustrating scenes from the life of Saint John the Baptist. Sandro, an apprentice to the notorious ex-friar artist, Filippo Lippi, is only a youth of twenty at the time but already he is an expert with his brush. He has, moreover, a vision as well as a technique, and it is to his credit that he lived to see much of his vision materialize. By the year 1510, the year of his death, Sandro Botticelli was the most famous painter in his city, although it is true that he was also a misfit in pagan Florence and was understood by only a few.

In *Tuscan Spring* Mr. Cleugh has pieced together a pleasing narrative, showing the story back of several of the artist's more prominent works. Apparently Simonetta Vespucci, cousin to the explorer Amerigo (whose name gave birth to *America*), was the inspiration for most of Botticelli's masterpieces. Her early death left the artist perpetually saddened and even after his conversion to the doctrines of the ill-fated Dominican friar, Girolamo Savonarola, she remained his one ideal of beauty.

Sandro Botticelli lived from 1447 to 1510, momentous years for Italy and the Church. Mr. Cleugh has not dwelt in the customary gloating manner on the sins of this era—a period which witnessed evil dressed in a cardinal's scarlet and saw the many machinations of Pope Alexander VI. Instead he has presented, in proper perspective, the life of a great artist in a spectacular age—the age whose individualism has affected our own century in more ways than we know.

MARY FABYAN WINDEATT

BOOKS IN BRIEFER REVIEW

THE VOICE OF THE CHURCH IN CHINA. By the Chinese Bishops. Longmans, Green and Co. \$1.25

THIS collection of documents written by the Catholic Bishops of China bears particular importance at the present time. The oft repeated contention, that a good Catholic must be a good citizen, needs no further proof with regard to the attitude taken by the Catholics of China against Japanese aggression. The Bishops do not hesitate to designate the wholesale massacre of the Chinese people the most ignoble horror of modern civilization, resulting from an exaggerated complex of racial superiority. Of particular importance is the collective letter of the Chinese Bishops to the League of Nations, while the tender salutation of the late Pope, Pius XI, with the letters of the first native bishops ordained by him and a reply of Generalissimo Chiang Kai-shek, illustrate the vital part the Church has in their present struggle.

W. McBREARTY

CRUSOE'S ISLAND. By Heath Bowman and Jefferson Bowman. The Bobbs-Merrill Co. \$3.50

TWO adventurous young people wanting to confirm their romantic ideas of actually living on a tropical island! Surely a most engaging premise upon which to build a thoroughly readable travel book. Mr. and Mrs. Bowman had already visited the South Seas and South America, so for this experiment they chose the British West Indies, and specifically Tobago, one of the smaller islands of the Caribbean.

Tobago is famous because it is said to be the locale of Daniel Defoe's Robinson Crusoe. Claim has been made that the Pacific isle of Juan Fernandez is the place of Crusoe's adventures, but as Defoe had visited neither the one nor the other, it is probable that he used the available descriptions of both places.

The Bowmans acquired a comfortable house at Terry Hill, some little distance from the village of Scarborough,

ough, on the south side of the island, which commanded a magnificent view of the sea, and the multiple shadings of the luxuriant shrubbery all about the hills. Many surprises were in store for them in their everyday problems of living on a tropical island in 1938, occasioned often by the customs of their black servants, as well as the social life of the small villages scattered about. They are intrigued by the sunrises and sunsets and variations in climate, and the extraordinary vividness of the birds and flowers.

Because they are students, they sought out every bit of information about the history of the island, and they devoted some time to untangling the most involved and complicated history of any of the islands. More than a hundred years ago, Tobago was noted for its wealth in sugar cane, so much so that the phrase was coined, "Rich as a Tobago Planter."

The story is told with the enthusiasm of youth and a fine sense of the worthwhile things that can be enjoyed away from the turmoil of big cities. If you have always wanted to live on a tropical island, you will revel in this captivating, yet quite real account of such a mode of living.

CATHERINE MURPHY

ORDEAL. By Nevil Shute. William Morrow and Co. \$2.50

IN these days of wars and rumors of wars, this is no book for nervous or timid folk. It is a fanciful but exhaustive description of what havoc an air fleet of bombers can inflict on an unprepared and unsuspecting citizenry. It reads like a diary, which records all the insignificant, as well as the important details of each day's doings. A family, consisting of a solicitor, his wife and three small children, resides in a suburban village, which is bombed by an unknown enemy without any previous warning. The bombing is repeated so often and so disastrously, that the family is forced to leave their damaged home and take shelter on a small yacht, which was used for summer outings.

Difficulties arise at once about procuring food and water. Cholera and typhoid make their appearance in the neighborhood, and it is decided to cross the channel to France. On the way, they pick up the crew of a plane, which had fallen into the ocean. This was a fortunate accident for them, as it prepares the way for the solicitor to send his family out of harm's way to Canada, as well as to gain a pleasant position for himself in His Majesty's Service. Having recorded all these facts, the story ends abruptly. After finishing it, the reviewer wonders if the jacket is not lauding some other book than the one it encloses.

FRANCIS J. DORE

CALL MY BROTHER BACK. By Michael McLaverty. Longmans, Green and Co. \$2

THE first novel of a young Belfast schoolmaster, who has already won recognition as a writer of short stories, deals with the North of Ireland in the troublous times following the World War. In the earlier part, the MacNeills are one of the poor farmer families on the rainy Island of Rathlin; they move to Belfast after the death of the father and find themselves in the thick of the conflict between Orangemen and Nationalists. The eldest son takes an active part in the Irish Republican Army and is murdered in his home during a night raid.

Here is realism of the right kind that avoids the sordid while giving a clear picture of real conditions. Things and events are seen through the eyes of the actors, chiefly of the second son, Colm, and seen distinctly so that every significant detail is recorded in fresh and fitting phrases. The horrors of the civil war are conveyed through the medium of the hopes and fears of the family as they catch the echo of riots in distant streets, or hear the rattle of snipers' rifles in their own, or are routed out of bed in the dead of night by a search party. It is clean, soothing reading and, while the plot drags toward the end, the religious-minded characters come as a drink of spring water in contrast to the bilge that so often passes as current literature.

WILLIAM A. DOWD

ART

THAT Renoir was a great painter I suppose no one would deny, if only because his reputation is such that to deny it would place the burden of proof on the denier. But I must confess that until I saw the present show at Durand-Ruel, I had had secret doubts—based, I now grant, on my own ignorance. For to me Renoir called to mind only a pinkish-red tonality and a glorification of the Rubens figure (Dutch and, be it confessed, a little bovine). I could not help but admire his mastery of color in what seemed a restricted palette and his even greater sense of monumentality, of tactile value, of composition. But the present exhibition of portraits has cleared my head of all those cobwebs, and I am grateful.

Here are gathered together twenty-three painted portraits and one portrait in bronze, dating from 1875 to 1911. They reveal a sensitive man deeply impressed with the value and the dignity of the human person, and the artistic necessity for depicting that dignity, for injecting an appreciation of it into anything which pretends to be a portrait, even though the sitter may be a person of very limited abilities or character. Compare Renoir's portraits with some of those painted by Sargent, and you will at once see the falseness and pettiness of Sargent's approach, which could be uncharitable almost beyond belief and which loved to belittle the sitter, if the artist, for some reason of his own, thought that the sitter needed belittling.

Renoir's representation of Mlle. M. Durand-Ruel is almost overwhelming in its tender regard for the subject, not in any realistic sense, but in the sense of trying to convey the intrinsic human worth of a person who very likely was fairly commonplace, however charming. And his studies of his own children, particularly of Coco (Claude Renoir) are again devastating in the way they succeed in making one see, if anything, more vividly than in real life, that intense absorption of a youngster in some task which interests him. Such painting comes as close to lyric poetry as painting very well can come. Another achievement of characterization is the picture "Leontine Lisant."

All of this is not to praise subject matter, content, at the expense of style, of artistry. There is plenty of artistry in all these portraits, but there is more than artistry, as there must be in any portrait which is to command the interest of others than the sitter's friends and relatives. There is that vibrant feeling for human dignity which comes from the Christian tradition.

At the Paul Reinhardt Galleries we have our first opportunity to see a number of paintings by a young American artist, F. C. Shrady. We are told that Mr. Shrady has had a number of his pictures purchased in Europe by individuals and museums; one must wish him equal success in this country. It is hard to appraise Mr. Shrady's work. Somehow it seems to me to be still somewhat unformed. I do not mean that it should congeal into any given manner, but that it has not yet achieved that degree of character which stamps it as being uniquely the artist's.

Occasionally a painting "comes off" to my taste, as for example "Homeward Bound—Dalmatia." This charming little canvas conveys beautifully the Christian idea of work, its dignity and honor, in a group of peasants carrying their tools back to their homes and passing a small roadside calvary. Yet the heads of Saint Francis and Saint Jerome, though well painted, have some of the slickness and stiffness of academic exercises. The large painting of Saint Christopher, in my opinion, should never have been included in this show. As is often the case with young painters, Mr. Shrady seems at his best in his little scenes of Paris, his little *genre* paintings of gypsies, his "city-scapes" of Yugoslavia.

HARRY LORIN BINSSE

THEATRE

THE HOT MIKADO. The things that are done to *The Mikado* at the Broadhurst Theatre these nights must be rather disturbing to Gilbert and Sullivan, wherever they are now. They do not disturb the audience at the Broadhurst Theatre. The audience is delighted.

The first thing it sees is a superb dragon, painted on the drop curtain, with smoke and flame shooting from his head and a delicate baby-blue velvet bow on his tail. This work of art is symbolic, though the artist did not know it. The smoke and flames, occasionally and lightly, appear in the music; but the baby-blue bow is always there, too.

There is no slow and deliberate getting under way at the Broadhurst, as there is in the Chicago production. The excitement begins in the first minutes, and it is all in the music and in the hearts of the players. The rise of the curtain shows the entire black company, seated with its backs to the orchestra but springing up immediately to go into the introductory ensemble *If You Want To Know Who We Are*. The audience has not the least idea, and does not care. The ensemble is now engaged in a swing dance, so gay and colorful that tired business men, whose wives have dragged them to the theatre, open their eyes, sit up, and grin happily.

From that point everyone is happy. We have a few measures at a time of undiluted Gilbert and Sullivan music, but almost before they have reached us we are all going into swing again. Even Nanki-Poo's lovely song, *A Wandering Minstrel I*, is interrupted after the first few bars by a care-free dance of the lovelorn lad, and the next minute six scarlet-clad dancers are whirling over the stage with him, all with irresistible dash and spirit. The old favorite, *Young Man Despair*, is one of the most exhilarating bits in the new version, and the appearance of the Three Little Maids from School, with their new swing music and the rapturous chorus lifting them to the roof, as it were, gives us something new in pleasurable excitement.

The Lord High Executioner is ten feet tall, thanks to his unique costume. All the costumes are unique, by the way, and very gorgeous. It should also be mentioned that the members of the company as well as the costumes are good to look at. The Three Little Maids are quite charming—one very black, Yum Yum almost white, and the third a nice rich chocolate. As for Katisha, who has heretofore represented the horrors of homely old maidhood, she is now a beauty, wearing the most superb costumes of any woman in the cast. Rosa Brown, who sings the rôle, woke up the morning after the opening to find herself one of the big hits of the show.

Everybody is a hit from Hassard Short, who staged the entire production and Michael Todd who produces it, to the colored infants who briefly appear in some of the ensembles. There is no slightest hint of amateurishness. *The Hot Mikado* is a strictly professional job.

Of course Bill Robinson is the star of the production. In the rôle of the Mikado, and in a pair of gold trousers and beautiful gold shoes, he appears in the second act and dominates the rest of the performance. He dances alone, he dances with the other principals, he dances with the chorus. Whatever he does, the audience is delighted. Nothing better of its sort than Robinson's tap dancing is to be seen on our stage today.

Naturally, with all this going on, some members of the temperamental colored chorus lose their heads at moments, and lend themselves to a frenzy of excitement in one or two of the dancing ensembles. But the producer has left a reasonable person very little to quibble at. There is no "dirt." He has kept the *Mikado* story complete, and the best of the lyrics, and he has treated them both with the red pepper of smashing "swing" music.

ELIZABETH JORDAN

FILMS

DARK VICTORY. The thin line between pathos and tragedy grows thinner towards the close of this story of a young girl who is doomed by a baffling brain condition at the very peak of her life. The commonplace of death is here reduced to intensely dramatic terms in an unusual photoplay built of elements touching the macabre, but saved from morbidity by its exposition of Gustave Droz's truth: "Resignation is the rarest sort of courage." Under Edmund Goulding's restrained direction, the film is calculated to induce a catharsis rather than a nightmare. A wealthy and wilful young woman is discovered by her doctor to be suffering from a fatal malady and, by an operation, he assures her of less than a year's grace. They are to be married when the victim discovers the truth and attempts to escape the horror in a wild bravado, but gradually she achieves a truer perspective and, having enjoyed brief happiness, faces the end with high courage. This is a portrait of spiritual growth within modern limitations and Bette Davis dominates the work by a stirring characterization. George Brent lends solidity to the emotional tale and Humphrey Bogart scores in a dialect rôle. This is a mature study, executed in forceful style but not necessarily depressing for adults of perception. (Warner)

THE STORY OF ALEXANDER GRAHAM BELL. This life of the telephone inventor is an historical-human document which goes about memorializing its subject with fine earnestness and infrequent doggedness. It is not free from lapses into the static drama but these are faults of research rather than of direction, and Irving Cummings makes up for them by the tenderness of his romantic interludes and the tenseness of the pioneering scenes. The story of Bell's unwearying attempt to transmit spoken words by wire, inspired by his work among the deaf, of his love for a young victim of that affliction and her father's opposition and of his final success is touchingly told, and Don Ameche is splendid in the title rôle, impressing us with the pains incident to genius, while Loretta Young brings a wistful beauty to the struggle. Henry Fonda, Charles Coburn and Gene Lockhart stand out in a capable cast. When Louise Guiney wrote that to be anonymous is better than to be Alexander, she could not have meant Alexander Bell at least, thanks to an intelligent biography which presents us with an understandable figure rather than a caricature, reverent or otherwise. (Twentieth Century-Fox)

BLONDIE MEETS THE BOSS. The second reading in the life of the Bumpsteeds is transferred from comic sheet to screen with as little change in technique as possible, and the result is an animated cartoon played by highly personable persons. Director Frank Strayer has discarded the trifling item of sense in favor of comedy dependent, at times literally, on wire-drawn incidents. When Dagwood loses his job, Blondie intercedes with the Boss and sets in motion a whirl of events involving a jitterbug championship, a fishing trip and domestic civil war. Penny Singleton, Arthur Lake and little Larry Simms elevate the production into top entertainment brackets for the general. (Columbia)

MY WIFE'S RELATIVES. Another family series, this picture continues the saga of the Higgins Family and emerges from a complication of sentiment and melodrama with a few scars and a few bright spots. A wild hunt for a diamond, owned jointly by the Higginses and an instalment collector, links up some assorted marital plans and feuds, but it is dialog and situation rather than story which amuses. James and Lucille Gleason carry off this family diversion in good style. (Republic)

THOMAS J. FITZMORRIS

EVENTS

AMERICA is thirty years old. . . . The magazine commenced its career at an interesting point in human affairs. The curtain was descending on an era in history, and most of the men who were to play the leading parts in the next show were obscure individuals sitting high up in the peanut gallery watching the curtain drop, totally unaware of the fat parts that would soon be theirs. . . . When AMERICA began appearing on the newsstands from 1909 on, Leon Trotsky may have seen a copy as he sauntered through New York's East Side. . . . Joseph Stalin was then a young bomb-thrower, just developing his pitching arm. Heading, as he was, in the general direction of Siberia, it is unlikely he met anyone who could inform him about the new magazine. The Czar's police were unfamiliar with it, and Joe was keeping steady company with the gendarmes at the time, seeing few non-gendarmes. . . . When AMERICA first dazzled the newsstands, a young fellow named Adolf Hitler was just beginning to evince interest in paint pots. There is no evidence that Hitler heard of the new venture. His book, *Mein Kampf*, makes no mention of AMERICA. Nowhere may one find any passage such as this: "While walking around Vienna today looking for a job, I heard that a new magazine, named AMERICA, has just started in New York." His speeches at the period of the beer-hall putsch contain no quotations from AMERICA. His later speeches also maintain an ominous silence about AMERICA. Hitler did not get his ideas from the new magazine. . . . During the early days of AMERICA, Neville Chamberlain was carrying umbrellas around Birmingham. . . . Mussolini was racing with deadlines on an Italian newspaper. . . . Daladier, in his spare time, was wrapping up buns in his father's bakery. . . . Gandhi, dressed in a bright new loin cloth, was drinking goat's milk in India. . . . De Valera was a solemn professor in Dublin. . . . Franco, a little boy, was playing pelota with other little boys in Spain. . . . Woodrow Wilson was in New Jersey. He may have seen letter carriers bringing the new magazine to subscribers.

What a different world this would be today if some of these men had read and perceived the solid truth unveiled in the pages of the new magazine. . . . Picture Leon Trotsky, sitting on a bench in Central Park, holding AMERICA before him, being drawn to the truth. . . . Imagine Joseph Stalin in Siberia reading AMERICA by candle light, gradually yielding to the logic that leaped into his mind from the pages. . . . What if the young Vienna painter, Hitler, had been influenced in his early days by AMERICA? What if all the faulty builders of present-day civilization had been similarly influenced? If they had, the last twenty years would have been completely different from what they were. . . . We would all be happier. . . . The gory spectacle of ten to twenty millions of men, women and children being slaughtered in Russia would not have occurred. . . . The new generation in Sovietland would not be God-haters. . . . Militant anti-Godism would not be spewing forth from the Third International, fouling human society. . . . Woodrow Wilson would not have sponsored an atheistic Government in Mexico, and the little children below the Rio Grande would not today be imbibing atheism from the Cárdenas teachers. . . . The false doctrine of racism, the lie that Christ is a myth would not today be dinned into the ears of German boys and girls. . . . That the pages of AMERICA could have prevented all this may sound fantastic until one recalls that these pages radiate the principles of Christ. . . . The moral would seem to be: Get the young men and women who will mold the world of tomorrow to read AMERICA. If you do not know just who they are, play safe. Have all the young people read AMERICA first.

THE PARADER